

Ameer-ul-kaunain

English Translation with Persian Text

Author
Sultan-ul-Arifeen
Sultan Bahoo



Translated
Mrs. Ambreen Moghees Sarwari Qadri



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CONTENT

	Page No.
Preface	7
Short Biography of Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo	9
Ameer-ul-Kaunain-English Translation	14
Explanation of Dawat	17
Explanation of Faqr	18
Explanation of Spiritual Immersion	58
Discussion about true Faqueers who are men of Allah and fake Faqueers who are men of greed	77
Explanation of Marifat	92
Explanation of Knowledge	119
Explanation of Zikr	135
Explanation of Dawat-e-Qaboor	145
Explanation of vision and closeness of Allah	150
Explanation about (<i>relation between</i>) the Creator and creation	161
Explanation of tasawur (<i>of Ism-e-Allah Zaat</i>) as the medium to spiritual observations and the everlasting unprecedented inward states	163
Explanation of the Scholar Faqeer	169
Explanation of Faqr and the highest ranks of Faqeer	175
Explanation of Muraqbah	183
Detail about the pilgrim of the sanctuaries of Makkah and Madina	229

Detail about Faqeer	237
Detail about the Saints	240
Further explanation of Dawat	288
Explanation of great Dawat	295
Explanation of conversion of whole existence into Noor	300
Glossary	318



PREFACE

Ameer-ul-Kaunain (*The Master of Worlds*) is a magnificent book by the most eminent Saint of Sub-continent and the king of knowers of Allah Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo rehmat-ul-Allah alayh. As the title implies, if the reader reads this book with pure heart and perfect faith, it elevates him spiritually to the highest levels in both the worlds. Hazrat Sultan Bahoo has written this book while being himself at the level of “Ameer-ul-Kaunain”. The style he adopted while writing this book is entirely different from all his other books and is amazingly wonderful. It seems as if he is playing with words. Surprisingly, he uses same words in different manner to convey different meanings. Reader thinks that he is reading the same sentence again and again but if he ponders deeply, he understands new and different meaning from apparently similar sentences every time he reads them. The marvel of the book is that its each sentence contains ocean in a drop and compels the reader to reach its depth to understand the actual meaning. However, the deeper he goes the more he comes to know that every sentence reveals many different meanings which every reader understands according to his spiritual level.

It was not at all an easy task to translate this particular book. I was able to do it only by the grace, beneficence and spiritual support of my Murshid Shabeeh-e-Ghaus-ul-Azam Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdas. He is the present Spiritual Leader of Sarwari Qadri order which is the order of Sultan Bahoo. Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman is dedicatedly promoting the teachings of Hazrat Sakhi Sultan Bahoo which are the teachings of Faqr i.e. the soul of Islam, through books, magazine and via internet. Translating Sultan Bahoo’s Persian books into

Urdu and English is also a part of this mission. To translate Ameer-ul-Kaunain he provided the following manuscripts:

- ❖ Manuscript written by Faqeer Hazrat Ji son of Faqeer Mohammad Din Qadri in 1332 Hijri.
- ❖ Manuscript written by Wali Mohammad son of Ghaus Mohammad in 1348 Hijri.
- ❖ Manuscript written by Ghulam Mustafa Latti resident of Shahpur Sadar Sargodha in 1976.

In addition to these manuscripts, two printed texts of Ameer-ul-Kaunain were also provided by him which were given alongwith its Urdu translation. These are by:

- ❖ Doctor K.B. Naseem, first edition published in 2004.
- ❖ Saad Ameer Khan Niazi, first edition published in August 2010.

The book in hand is the first ever English translation of Ameer-ul-Kaunain. I am truly thankful to Miss Fatima Irfan Sarwari Qadri for deducing and writing the correct Persian script and Mr. Mohammad Rashid Ghulzar Sarwari Qadri for composing it. I am also grateful to Mr. Tauqeer Ahmad Sarwari Qadri and Mr. Ahsan Ali Sarwari Qadri for composing its English text. I would also like to thank my husband and fellow disciple Mr. Mohammad Moghees Afzal Sarwari Qadri for reviewing the book and giving precious suggestions to improve it.

May Allah make this book a source of spiritual elevation and right guidance for its reader. Ameen.

Lahore
April-2017

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SHORT BIOGRAPHY OF SULTAN-UL-ARIFEEN HAZRAT SAKHI SULTAN BAHOO

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo was born on Thursday, the 1st of Jamadi-us-Sani in 1039 H (17 January, 1630 A.D) at dawn, in the reign of mughal emperor Shah Jahan in Shorkot, District Jhang, Pakistan (*then India*). He belonged to the “Awan” tribe of the progeny of Hazrat Ali Bin Abu Talib. Awans are Hazrat Ali’s children from wives other than Hazrat Fatima Razi Allah Anha. Sultan Bahoo’s father Bazayd Mohammad was a soldier by profession and a titleholder in Shah Jahan’s army. His mother, Bibi Rasti was a Saintly woman. She was spiritually informed of Sultan Bahoo’s grandeur and spiritual status before his birth and according to his status of Fana-Fi-Hoo (*annihilation in Hoo*) his name Bahoo (*One with Hoo* ھو) was revealed to her.

Sultan Bahoo says:

نام باھو مادر باھو نہاد
زائکہ باھو دانکی باھو نہاد

Meaning: Bahoo’s mother named him Bahoo because Bahoo has always remained with Hoo (ھو).

Hazrat Sakhi Sultan Bahoo was a Wali (*Saint, Friend of Allah*) by birth. He remained engrossed in heavenly experiences and spiritual triumphs from his early age. Sultan Bahoo gained his early mystic and spiritual education from his mother. A non Muslim would immediately recite kalma and accept Islam if his eyes fell upon the Divine face of Sultan Bahoo, such was the intensity of the Divine theophanies radiating from him.

Sultan Bahoo states in his books, “I searched for a Murshid¹ for thirty years but in vain”. It was because he already held such elevated levels of Faqr where access of anyone is extremely arduous. Sultan Bahoo relates one of his revelations in his books that one day, engrossed in Allah’s vision, he was wandering in the suburbs of Shorkot when Hazrat Ali Bin Abu Talib came and took him to the holy assembly of Prophet Mohammad where the four pious Caliphs, sacred Family (*Ahl-e-Bait*) of Prophet Mohammad and Hazrat Shaikh Abdul Qadir Jilani were also present. There, Sultan Bahoo took bayat² at the sacred hand of Prophet Mohammad who entrusted him to Hazrat Shaikh Abdul Qadir Jilani for further spiritual guidance. That is why Hazrat Sakhi Sultan Bahoo always refers Shaikh Abdul Qadir Jilani as his Murshid in his books. He says, “When Ghaus-ul-Azam Shaikh Abdul Qadir Jilani blessed me spiritually, I surpassed all the spiritual levels from eternal beginning till eternal end.” Afterwards, following the orders of Shaikh Abdul Qadir Jilani, Sultan Bahoo took bayat at the hand of Shaikh Pir Abdul Rehman Jilani Dehlvi who entrusted the Divine Trust of Faqr to Hazrat Sakhi Sultan Bahoo in just a single meeting.

The splendour of Hazrat Sakhi Sultan Bahoo is beyond anyone’s speculation. He is blessed with the extremities of Faqr and stationed at the status of Sultan-ul-Faqr V. He says, “The Holy Prophet has ordered me to guide everyone, Muslim or non Muslim, fortunate or unfortunate, alive or dead and he has entitled me as Mustafa Sani (*Mustafa the second*) and Mujtaba Akhir Zamani (*Mujtaba of the last era*) with his pearl divulging tongue.” (*Risala Roohi Sharif*)

The spiritual order of Hazrat Sakhi Sultan Bahoo is the Sarwari Qadri order. The Qadri order reaches Prophet Mohammad through

¹ The spiritual guide

² Oath of allegiance-When a person becomes a disciple, he hands over himself to his spiritual guide in exchange of spiritual guidance after bayat. This in fact is a pact between Allah and His slave which eternally bonds the Murshid with his disciple.

Shaikh Abdul Qadir Jilani. There are two offshoots of Qadri order, Zahidi Qadri and Sarwari Qadri. Hazrat Sakhi Sultan Bahoo considers only the Sarwari Qadri order the proper and real Qadri order. He says:

- ❖ Qadri order has two off shoots, Zahidi Qadri and Sarwari Qadri. Sarwari Qadri Murshid has perfect command over *Ism-e-Allah Zaat* (*The personal name of Allah which represents the Divine Essence and all His attributes*) that is why, when he blesses a seeker with the Divinity of *Ism-e-Allah Zaat*, he grants him an equal status of his own. Thus, the seeker becomes so indifferent to all needs and completely resigned to Allah's will that gold and soil become equal for him. On the contrary, the follower of Zahidi Qadri order has to devote at least twelve years to very hard mystic struggles, then Shaikh Abdul Qadir Jilani helps him and elevates him to the status of majzoob³ devotee, while the status of a Sarwari Qadri devotee is that of belovedness. **(Kaleed-ul-Tauheed Kalan)**

He describes the status of Sarwari Qadri Murshid and devotees in these words:

- ❖ What is the initial status of an accomplished Sarwari Qadri Murshid? It is that he elevates the seeker spiritually on the very first day, with his one glance and *zikr* (*invocation*) of *Ism-e-Allah Zaat*, to such heights that the seeker is completely drowned in the Divine union and finds presence in the holy assembly of Prophet Mohammad. The Murshid who cannot do this, is not a proper Sarwari Qadri. **(Kaleed-ul-Tauheed)**

Hazrat Sakhi Sultan Bahoo himself holds this status. He says:

ہر کہ طالبِ حق بود من حاضرم ز ابتدا تا انتہا، یک دم بزم
طالبِ بیا! طالبِ بیا! طالبِ بیا! تا رسام روزِ اوّل با خدا

³ The devotee who cannot tolerate the effects of Divine light and loses his senses.

Meaning: For every true seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to me! Come to me! Come to me O' seeker of Allah! I can take you to Allah on the very first day.

Hazrat Sakhi Sultan Bahoo could not avail the opportunity to receive formal academic education because he was ever absorbed in the deep ocean of Divine unity, even then he has written 140 books. All of his books are in Persian except the collection of his poetry which is in the form of Punjabi quatrains.

Sultan Bahoo's books are masterpieces of the Divine knowledge. He proclaims that if anyone could not find a Murshid, his books will prove to be a medium for him to reach the perfect Sarwari Qadri Murshid who will guide him to Allah.

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. His writings are so persuasive and influential that they envelop the reader completely. If his books are read respectfully after ablution, an ocean of spiritual beneficence pours down to the reader. If a reader continues reading them with complete faith and true heart, he will be guided towards the perfect Sarwari Qadri Murshid who is the real spiritual successor of Sultan Bahoo in the present age.

Translations of Sultan Bahoo's following books are available in the market:

- (1) Abyat-e-Bahoo (*Punjabi Poetry*) (2) Dewan-e-Bahoo (*Persian Poetry*) (3) Ain-ul-Faqr (4) Majalisa-tul-Nabi (5) Kaleed-ul-Tauheed (*Kalan*) (6) Kaleed-ul-Tauheed (*Khurd*) (7) Shams-ul-Arifeen (8) Ameer-ul-Kaunain (9) Taigh-e-Barhana (10) Risala Roohi Sharif (11) Ganj-ul-Asrar (12) Mahak-ul-Faqr (*Khurd*) (13) Mahak-ul-Faqr (*Kalan*) (14) Asrar-e-Qadri (15) Aurang Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Baydar (18) Fazal-ul-Laq (*Khurd*) (19) Fazal-ul-Laq (*Kalan*) (20) Miftah-ul-Arifeen (21)

Noor-ul-Huda (*Khurd*) (22) Noor-ul-Huda (*Kalan*) (23) Taufeeq-ul-Hidayat (24) Qurb-e-Deedar (25) Ain-ul-Arifeen (26) Kaleed-e-Jannat (27) Mohkim-ul-Fuqara (28) Sultan-ul-waham (29) Deedar Bakhsh (30) Kashf-ul-Asrar (31) Mohabbat-ul-Asrar (32) Tarfa-tul-Ain (*this book is also known as Hujjat-ul-Asrar*).

Sultan Bahoo has not used the conventional terms of sufism or mysticism for his teachings, rather he calls them 'Faqr'. Faqr is the spiritual way which leads to the Divine knowledge and vision of Allah. In all his books he lays emphasis on acquiring Faqr under the spiritual guidance of a Sarwari Qadri Murshid. He declares the zikr⁴ and tasawur⁵ of Ism-e-Allah Zaat the key to the ultimate sanctity and purgation of soul after which the soul is blessed with the Divine vision and presence in the holy assembly of Prophet Mohammad, which are the most elevated spiritual stations.

Hazrat Sakhi Sultan Bahoo says in his books that despite of all his efforts he could not find a truly capable seeker of Allah to whom he could entrust the Divine Trust of Faqr for the future guidance of seekers, so on the 1st of Jamadi-us-Sani in 1102 H (*1st March, 1691 A.D*) he passed away without transferring this Trust to anyone. Afterwards, Hazrat Sakhi Sultan Bahoo entrusted it spiritually to Syed Mohammad Abdullah Shah Madni Jilani. The shrine of Hazrat Sakhi Sultan Bahoo is in Jhang, Pakistan. His urs is held on the first Thursday of Jamadi-us-Sani.⁶

⁴ Invocation

⁵ Contemplation

⁶ To read the complete biography and teachings of Hazrat Sakhi Sultan Bahoo please read the books "*Shams-ul-Fuqara*" and "*Mujtaba Akhir Zamani*" written by Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman, or their English versions titled as "*Sultan Bahoo-The Life and Teachings*" and "*The Spiritual Guides of Sarwari Qadri Order*" respectively. His complete biography is also compiled by Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman by the title "*Sultan Bahoo*".

AMEER-UL-KAUNAIN

English Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By the name of Allah, the Most Merciful, the Most Beneficent.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى حَبِيْبِهِ
سَيِّدِ الْمُرْسَلِيْنَ وَعَلٰى اٰلِهِ وَاصْحَابِهِ أَجْمَعِيْنَ ۝

Meaning: All praises are for Allah who is the Sustainer of all the worlds. The best end is for the pious ones. Salutations and blessings upon the beloved of Allah and leader of all the Messengers Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam, his sacred Progeny, Family and all the Companions.

The writer of this book has taken bayat⁷ upon the hands of the Holy Prophet, taken spiritual persuasion from him and entered the circle of discipleship of Ghaus-ul Azam Hazrat Shah Mohiyyuddin Shaikh Abdul Qadir Jilani. So, the writer is a Sarwari Qadri slave (*Sarwari means belonging to Sarwar-e-Alam*⁸ Prophet Mohammad and Qadri means belonging to Shaikh Abdul Qadir Jilani). Owing to the honour gained by their slavery, the writer Fana Fi-Hoo⁹ Sultan Bahoo is dominant over all the Saints. He is the son of Bazayed Mohammad, belongs to the tribe of Awans and is the resident of Qila Shore. He is the spiritual physician of hearts and has got the power of curing the souls and granting the wishes. He is the perfect Arif¹⁰ and is eternally present before the Holy Prophet. He, the humble slave

⁷ Oath of Allegiance-When a person becomes a disciple, he hands over himself to his Murshid (*spiritual guide*) in exchange of spiritual guidance after bayat. This in fact is a pact between Allah and His slave which eternally bonds the Murshid with his disciple.

⁸ Leader of the world.

⁹ Annihilated in Hoo. Hoo means the Divine Essence.

¹⁰ Knower of Allah

of Holy Prophet and Mohiyyuddin Shaikh Abdul Qadir Jilani, writes a few words with perfect faith and sincerity, which are the key to explore all ventures and contain solutions of all the problems. This is the era of emperor Aurangzeb who keeps in view the truth. This book has been given the title of Ameer-ul-Kaunain (*The Master of Worlds*) and its reader (*who follows its teachings perfectly and derives its full beneficence*¹¹) has been entitled “Olul-Amar¹² Ruler” as he reaches the level of Fana-Fillah¹³ and witnesses Allah with his own eyes without any veil. This book upon mysticism is the interpretation of Quran and has great spiritual efficacy. By reading it, the reader is enlightened spiritually. Outwardly, he gains authority over all the worldly treasures and inwardly he is blessed with the treasures of marifat¹⁴ of Allah and righteousness. The reader who does not gain the enlightenment from this book and is not honoured with the presence of holy assembly of Prophet Mohammad, is himself responsible for his spiritual destruction. Allah says:

﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۖ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾ (الضحى-10,11)

Meaning: Do not reproach any petitioner (*seeking help from you*). And proclaim (*well*) the bounties of your Lord. (Ad-Duha-10,11)

در یک تصرف هر تصرف یافت گنج
باعطا مرشد در روز پنج

Meaning: The Murshid¹⁵ can confer such treasure of spiritual authority which includes all the authorities, in just five days through the beneficence of this book.

¹¹ The words in bracket are by the translator.

¹² The man having authority and command.

¹³ Annihilated in Allah.

¹⁴ Gnosis, the knowledge of Allah gained after His closeness and vision.

¹⁵ The spiritual guide

هر ورق گنج است اکسیر و کرم
هر که خواند بالیقین آزا چه غم

Meaning: Its every page is a treasure of alchemy and munificence. Whoever reads it with faith finds this treasure and is relieved of all the grieves.

از مطالعه با خدا بامصطفی
واقف اسرار گردد از اله

Meaning: Its reader gets acquainted with the Divine secretes and is privileged with the spiritual company of Allah and His Prophet.

ذکر را بگذار مذکورش ممکن
غرق فی التوحید شو از رازِ گن

Meaning: Even if you forget to do the zikr¹⁶, do not forget the one whom you are remembering through zikr i.e. Allah. Drown in the Oneness of Allah and get to know the secret of Kun¹⁷.

هر که یابد کنه کن عامل بود
در حقیقت معرفت کامل شود

Meaning: One who gets the secret of Kun, becomes its practitioner by possessing its powers. Such a person is accomplished in marifat of Allah and knowledge of Reality.

این مراتب کاملان از حق عطا
روزِ اوّل شد سبق علم از خدا

Meaning: The eternally accomplished ones are blessed with these powers and levels directly from Allah because they have got the Divine knowledge since the very first day.

¹⁶ Repeated invocation of name of Allah.

¹⁷ “Kun” is the Divine order. When Allah says “Kun” (be) to anything, it is Fayakun (done immediately).

This is the level of the Faqeer¹⁸ who is immersed in Divinity and independent of all the desires. He is Ameer-ul-Kaunain i.e. master of the worlds. Company of such Dervishes is the alchemy of all treasures. Whoever does not acquire Divine treasures from their company ever remains aggrieved and worried. Such Faqueers are the Olul-Amar. If a worldly king waits for his whole life, a Faqeer would never come to his door but if a Faqeer wants to meet the king, he can pull the king with such spiritual attraction due to his ultimate closeness with Allah that the king would at once come to him running bare feet like a humble slave. It shows that the worldly king is under the command of Faqueers and Saints. So, one should become a true Faqeer as both worlds are under the authority of a Faqeer. A true Faqeer is munificent for all and grants complete beneficence. The beggars around us should not be called Faqueers as they are slaves of the desires of their nafs¹⁹. The Faqeer has got such an authority that if he wishes he can make an indigent beggar the king of the whole inhabited world which is divided into seven climes and if he wills he can dismiss the king of the seven climes and make him a beggar. Power of all such decisions is possessed by the Faqeer who is master of the worlds being a man of Divine Essence. Do not doubt it. Whoever found honour and privilege, found due to the blessings of a Faqeer. One who denies (*the power and Divine levels of*) Dervishes remains perplexed and is disgraced in the worlds and hereafter.

EXPLANATION OF DAWAT²⁰

A Faqeer is blessed with eternal Divine presence and is accomplished in the knowledge of Dawat. He is Olul Amar i.e. the one whose words and orders are never rejected, as said:

¹⁸ The mystic. True Faqeer is one who travels the path of Faqr (*the path to vision and closeness of Allah*) and reaches its ultimate destination i.e. union with Allah. Perfect Faqeer is the Insan-e-Kamil (*the Divine Universal Man*) and the perfect Murshid.

¹⁹ The baser self of a person which traps him in wrong desires and prevents him from travelling towards Allah.

²⁰ Dawat is purely a spiritual act in which a seeker spiritually connects and communicates with the souls of Prophets, sacred Companions and Saints to have their beneficence.

لِسَانُ الْفَقْرِ أَسَيْفُ الرَّحْمَنِ ❁

Meaning: Tongue of Faqueers is the sword of Rehman²¹.

His words are the order of Kun. Whatever he says is done by the command of Allah, whether sooner or later.

The heart of Faqueer is always present before Allah. He ever gets inspirations from Allah through Dawat. He is called Olul-Amar also because his command is predominant over everyone but no one can overpower him, whether anyone tries to dominate him alone or with an army. It becomes evident that Faqueer himself is the command of Allah and command of Allah is always right and dominant, as says the Quran:

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ (يوسف-21) ❁

Meaning: And Allah predominates His command. (Yusuf-21)

Dawat is the most powerful and dominant act as it is against the Satan and favoured by Rehman. The Faqueer who recites Dawat is an enlightened person, he views every hidden thing with his eyes. He does not need to involve in details and descriptions. The imperfect Murshid indulges the disciples in hardships while the perfect Murshid blesses his disciples with Divine treasures and perpetually grants them Marifat with his spiritual attention which are the everlasting blessings.

EXPLANATION OF FAQR²²

What is the final level of Faqr? Whatever I say is according to my own experience and the knowledge of Allah is sufficient for me. Those who claim to possess high levels in Faqr are braggarts and liars. Some of them know Faqr just verbally, some have experienced its one or few states, some just know the deeds and

²¹ Attributive name of Allah, meaning "The most Compassionate".

²² The Divine way to the vision and closeness of Allah.

teachings of Faqr. Only one out of thousands acquires the real marifat of Sultan-ul-Faqr²³ by attaining the union of exact Divine Beauty, being blessed with highest levels of Faqr and witnessing it personally. Most people just guise themselves as the people of Faqr, only one out of thousands is accomplished in Faqr. What exactly is Faqr? Faqr is a Noor whose name is Sultan-ul-Faqr and is always desirable in the court of Allah and favoured by Him. It can approach everywhere just in a blink of an eye. Neither it is Allah nor other than Allah. It is in fact the Faaqeer himself who is absolutely pure Noor. Faqr is a grand kingdom of closeness of Allah which has been present since eternity. The nafs-e-ammara²⁴, the stingy world and the cursed Satan can never enter this kingdom. Whoever enters the kingdom of Faqr, becomes safe as Allah says:

وَمَنْ دَخَلَهُ كَانَ آمِنًا (آل عمران-97) ❁

Meaning: Whoever enters it attains safety. (Al-e-Imran-98)

There are four provinces of the kingdom of Faqr, province of pre-existences, province of eternity, province of world and province of hereafter. One who approaches the kingdom of Faqr becomes ruler over these four provinces and all the worlds become his obedient servant. Faqr is independent of all the needs while the people of any of these four provinces are indigents and beggars in the view of Faaqeer. O' immodest fool! This is the level of true Faaqeers.

²³ Hazrat Sakhi Sultan Bahoo has mentioned seven Sultan-ul-Faqr souls in Risala Roohi Sharif. Six of which are: Hazrat Fatima razi Allah anha, Hazrat Hassan of Basra, Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, his son Shaikh Abdul Razzaq, Hazrat Sakhi Sultan Bahoo and Sultan Mohammad Asghar Ali, while the seventh soul has not manifested in this world yet. However, here Sultan-ul-Faqr refers to the Universal Divine Man (*the Insan-e-Kamil*) of an era who is the heir of the Divine Trust of Faqr and is appointed on the throne of Divine guidance and persuasion as the perfect Murshid to guide the seekers of Allah on the path of Faqr. He is Sultan-ul-Faqr because he has complete authority over Faqr. Sultan-ul-Faqr is the highest level of Faqr.

²⁴ The ill commanding inner self. This is the lowest level of nafs.

فقر را من دیده ام پرسیده ام
 هر حقیقت فقر را خوش دیده ام

Meaning: I have known and seen Faqr perfectly. Its every reality is witnessed by me completely.

You must know that all the Prophets requested for Faqr but their request was not granted. Faqr was totally bestowed upon Prophet Mohammad who entrusted it to his nation. This Faqr of Prophet Mohammad is his pride. Faqr is the ultimate beneficence. It has three levels, all of which have infinite hidden Divine treasures. The first step is to follow the way (*of Prophet Mohammad and his perfect followers i.e. Saints and Faqueers*). Second step is to be blessed with spiritual attention, when a seeker attains to this level he can reach every station and destination through the spiritual attention. This spiritual attention is the favour of Allah conferred upon him. Third and final step of Faqr is to drown and annihilate in the Noor of Allah and have presence of the holy assembly of Prophet Mohammad. This is the level of verification. Faqr makes the heart of its follower all Noor through the zikr of Allah, his body becomes the spiritual Koh-e-Toor²⁵ where he converses with Allah like Prophet Moses used to do. The Murshid who can neither take his disciples to this level nor knows the way to approach it, is a fool if he lets himself be called as Murshid. There are many such fake Pirs²⁶. There are also a lot of so called Pirs, who like a barber, cut the hair of their disciples as a ritual. True Pir must be independent of all such rituals.

Ilm-e-Dawat²⁷ is effective like a naked sword to get what is written in the destiny and gain the marifat of Allah as well as the knowledge of Divine closeness and presence through contemplation.

²⁵ Mount Sinai where Prophet Moses used to go to converse with Allah.

²⁶ Pir is synonym of Murshid, the spiritual guide

²⁷ Knowledge of reciting Dawat to communicate with sacred souls.

It grants the knowledge of spiritual authority and carries the seeker to the level of Baqa Billah²⁸ where he converts to ultimate Noor. He becomes a source of guidance for all the creation drowning in the state of **لِي مَعَ اللَّهِ** Li Ma'a Allah²⁹. There is another form of Dawat (*which is for achieving the worldly objectives*) that can be acquired by anyone but it blackens the heart with the love of the world and is the root of all the wrong innovations. One who witnesses the holy assembly of Prophet Mohammad is honoured with two special levels; one is the closeness of Allah and second is the special favour of the attention of the Holy Prophet during that closeness. This fact can be verified. While having the honour of observation of the holy assembly, some seekers experience Divine Compassion and some experience Divine Wrath. The Divine Compassion grants composure and spiritual strength to the seeker and makes him desirable while Divine Wrath makes one lunatic and cursed. Hence, the holy assembly of Prophet Mohammad and its observation is like a touchstone which checks and verifies the truth and falsehood of the seeker. The honour of presence in the holy assembly of Prophet Mohammad is gained only by the power of Ism-e-Allah Zaat³⁰. Only Allah! Everything other than Allah is lust.

If reward of all the pilgrims performed in the world till date is combined, the reward of single Dawat would be greater than that. Such a Dawat is key to the solution of all problems and the essence of marifat of Divine Oneness and presence. Due to the ultimate closeness of Allah, a Faqeer holds all the treasures of Allah. Such a true Saint is dominant over the worldly king. He is

²⁸ Immortality with Allah after complete annihilation in Him.

²⁹ Where there is no one between Allah and His slave. This term is extracted from the Hadith of the Holy Prophet **لِي مَعَ اللَّهِ وَفَقْتُ لَا يَسْتَعِينِي فِي مَلَكٍ مُقَرَّبٍ** Meaning: "There are times of my such closeness to Allah where neither an angel nor any Messenger can come between us.

³⁰ Personal name of Allah which represents all His attributes and the Essence.

independent of all needs and never asks for anything to anyone. Murshid Kamil³¹ blesses the true seeker with high levels. Outwardly he grants him the treasure of ghinayat³² and inwardly confers upon him the authority of righteousness. This is his first day lesson. The seeker becomes spiritually enlightened by reading this lesson, Guarded Tablet is revealed upon the tablet of his mind. He can become aware of the good and bad states of people by reading the Guarded Tablet. However, the writer says that this level is of an astrologer Dervish who is obsessed with worldly wishes and is insincere. True Murshid is the one who first of all puts the seeker on the mystic way that leads to the closeness of Allah and then grants him spiritual observation without any struggle, bestows upon him the Divine treasures without letting him take any pain, acquaints him with love and marifat of Allah without much hard work, grants him the Divine secrets without austerity and blesses him with longing for Allah without lengthy devotions just by his favour and lets him verify the Noor³³ of Divine presence (*by experiencing it*). All these levels and blessings are acquired through Divine presence and Divine vision (*which are gained by zikr and tasawur³⁴ of Ism-e-Allah Zaat*). They also grant entire knowledge of verses of Quran and their interpretation as well as all the other knowledges instantly. The seeker can view the spectacle of both the worlds on his finger nail. This Divine presence and vision grant eternal life to the dead heart. If a Murshid, Pir, Faqeer, Dervish, Mystic, Arif or a religious scholar claiming to know Ilm-e-Dawat or a Saint claiming to be blessed with union of Allah is unaware of the Divine presence then he is a fool if he lets himself be called a man of inward, Murshid or Pir. There are a few forms of Divine presence and vision which have different titles and rituals.

³¹ Perfect spiritual guide.

³² Ghinayat is a mystic term which refers to the spiritual level where the seeker is sated of all desires, becomes independent of all wishes and greatly generous.

³³ The Divine light.

³⁴ Particular way of contemplation.

However, the true Divine presence is that which grants ultimate proximity, union and oneness with the Hayee³⁵ and Qayyum³⁶. This takes the seeker to the level of Jamiat³⁷ and he becomes aware of everything about the Creator and the creation. Whatever is written on the Guarded Tablet is exposed upon him. There are five levels of Divine presence; (a) Presence with physical being (b), Spiritual presence before the Omnipresent, (c) Perfect presence before the Desired which grants all the desires and objectives, (d) Achieving the power of making present every creation of the eighteen thousand worlds which Allah created by the order of Kun Fayakun³⁸ (e) Achieving authority over the presence of world, nafs and cursed Satan. These five levels or powers are also called the five treasures of world and religion. If the Murshid cannot grant all these powers and levels of Divine presence to the seeker of Allah and does not let him verify all the levels through the help of Divine presence and cannot grant him honour and high ranks in life and after death, then he is an imperfect Murshid. It is unlawful upon the seeker of Allah to get spiritual education from him because without gaining the blessing of Divine presence and vision a seeker can never achieve his objective (*i.e. proximity and union with Allah*) through any zikr, meditation, concentration, exposure, litanies and recitals. Even if he spends years and years in struggle and austerities, he remains imperfect. How can one find honour in imperfection? The matter and spiritual relation of a Murshid and his disciple is out of the dimension of time. The true Murshid holds the hand of the seeker of Allah, lets him cross all the hurdles and takes him to the level of Divine presence through his spiritually powerful attention in just a blink of an eye, while the imperfect Murshid just makes lame excuses

³⁵ Attributive name of Allah meaning: The Eternally Alive

³⁶ The Forever Sustained

³⁷ Highest point of the mystic journey where all the levels and ranks accumulate in the inward of a Faqeer through which he has passed through the journey.

³⁸ When Allah says Kun (*Be*) to anything it is Fayakun (*done*).

and keeps delaying by making false promises. All the other ways require struggle of years whether through the zikr of soul or zikr of heart, while the way of Divine presence gained through the tasawur of Ism-e-Allah Zaat is the key to ultimate favour which opens the way to the entire knowledge of the Creator and the creation. This key can be obtained only from the true Murshid who is the companion on the way to Reality.

A seeker should know that if all the calamities, disasters and satanic and evil dangers are gathered in a room, then the key of that room is the world. Likewise, the treasures of marifat, Tauheed³⁹, Noor and proximity of Allah are present in the existence of a human and the key to these treasures is the Divine presence gained through Ism-e-Allah Zaat. The seeker who sincerely recites Ism-e-Allah Zaat after knowing and believing in this reality and finds the Divine presence through it, becomes independent of all needs in the world and hereafter, as:

﴿الْفَقْرُ لَا يُحْتَاجُ إِلَّا إِلَى اللَّهِ﴾

Meaning: Faqr needs nothing except Allah.

هرکه این راه نداند لاف زن
هرکه داند حاضرات آن جان من

Meaning: One who does not know this way of Divine presence boasts about his levels. One who knows is my beloved (*as he becomes humble and never boasts*).

When the nafs (*inner self*) finds Divine presence, it talks with the purest nafs (*of Murshid*), when the heart finds Divine presence, it talks with the heart, when the soul finds Divine presence, it talks with the soul. When the seeker finds Divine presence before Prophet Mohammad, he talks with Prophet Mohammad and when he finds Divine presence before Allah he talks with Allah through inspiration. Hence, the Divine presence

³⁹ Oneness of Allah

takes the seeker to highest levels and stations of Faqr. Only Allah! Everything other than Allah is lust. Divine presence is in fact the level of better substitution (*where the nafs, heart and soul of the seeker are substituted with the purest nafs, heart and soul of the Murshid*) and this happens due to the strange powers of the Divine attribute “Qadir” i.e. the All Powerful which is an alchemy of all treasures and converts the being of the seeker into a talisman. This attribute is possessed by the man of talisman (*i.e. the perfect Murshid*) who blesses the seeker with Divine presence and shows him the Divine Reality. This Divine presence gives the contemplation of Divinity and makes one the ruler over spirits.

Faqr has three levels; reaching LaHoot⁴⁰ Lamakan⁴¹ which is the station beyond all stations and staying there, being blessed with the vision of Noor of Allah and His marifat, drowning in the Oneness of Allah and becoming immortal with Him in both the worlds. After crossing these levels the Faaqeer ever remains quiet, neither he wants seekers nor disciples. If a disciple comes to him to seek Allah, he takes him to Divinity and never returns any mendicant empty handed. He gives his true disciple the lesson of Divine presence gained through kalma tayyab⁴²

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ (There is no one worthy of worship but Allah and Mohammad is His Messenger) on the very first day and makes him an enlightened Faaqeer after letting him cross the levels of Fana⁴³ and Baqa⁴⁴, hence he becomes ruler over his nafs. True man is the one who sets his nafs right. If a seeker acquires marifat of Allah and is blessed with Divine presence and observation then he does not need to do mystic struggle ever in his life. The Holy Prophet said:

⁴⁰ The Divine world

⁴¹ The station beyond time and space

⁴² Islamic declaration of faith.

⁴³ Annihilation

⁴⁴ Immortality

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ ط مَنْ عَرَفَ نَفْسَهُ بِالْفَنَاءِ فَقَدْ عَرَفَ رَبَّهُ
بِالْبَقَاءِ ❁

Meaning: Whoever recognizes his nafs, recognizes his Holy Lord. One who recognizes his nafs with Fana recognizes his Holy Lord with Baqa.

The nafs can be recognized through the tasawur of Ism-e-Allah Zaat which bestows Fana after Fana, while the Holy Lord can be recognized by gaining life of the soul which confers Baqa after Baqa. O' dead hearted immodest! These are the initial levels of the Arifs. What is the sign of the Faqeer who is man of alive soul? His spiritual being is his physical being and he meets the sacred souls in this state, this is my own experience. If a man of nafs keeps inward company of people of spirituality who are ever doing the zikr of Allah and discussing verses of Quran and Hadiths, then, by the effects of this company, he also acquires spiritual awareness and observes Divinity i.e. he drowns in the Noor of Tauheed inwardly and finds presence of the holy assembly of Prophet Mohammad. Then he never remains away from Divine presence and holy assembly of Prophet Mohammad inwardly, although apparently he seems to be talking with people. O' imperfect fool! These are the levels of true Arifs. The Faqeer who is man of shariah is like a lion as he is honoured by the shariah of Prophet Mohammad and closeness of the Rehman. The so called Faqueers who are man of wrong innovations are the companions of Satan. The man of shariah Faqeer is One with Allah while the man of wrong innovations Faqeer is like a crazy dog.

Most of the people who claim to hold Faqr are not the true Faqueers, they should be called beggars as they are slaves of the desires of their nafs and are completely deprived of the marifat of Allah. They beg to earn worldly benefits and are immodest. These disgraceful ones remain away from the way of marifat and mysticism for their entire life as they keep running after bread

and butter. Such men of wrong innovations are the darkness of the face of Faqr (*as they are a source of its deformation*). They are indulged in evil practices day and night and are unaware of the spiritual realities. Neither they have any knowledge about union and Oneness with Allah nor they know anything about the holy assembly of Prophet Mohammad. The person who is blessed with the vision of the Holy Prophet (*on entering the holy assembly*) is at once raised to the level of a favourite Saint and Arif, or becomes a majzoob⁴⁵ or a beloved or a veiled reprobate. The secret behind it is that when he enters the holy assembly, he must not doubt it because this assembly is like a heaven where discussion about Quran, Hadith, zikr and Divinity is ever going on. One either gets the rank of beloved or a reprobate from this assembly because this assembly is like a touchstone which checks the truth and falsehood. If the person is insincere and liar, his insincerity and lie are exposed on entering this assembly and if he is sincere and true, that also is verified. The being of the true seeker converts into Noor on seeing this assembly and he is conferred eternal presence in it. Since this holy assembly is like a heaven so only the pure beings can sustain here. The rotten, impure and filthy beings which belong to the carrion world and Satan cannot enter the holy assembly of Prophet Mohammad or heaven, Holy Kaaba, Madina or the sacred tomb of Holy Prophet. Satan does not have the power to acquire the form of Holy Prophet, Quran, words of Quran, sun, moon, holy Kaaba, Madina, form of sacred Companions of the Holy Prophet and Pir Dastgeer⁴⁶ Shah Mohuyyuddin⁴⁷, as all these are the forms of

⁴⁵ The Saint lost in Divine meditation, one who cannot tolerate the effects of Divine refulgences and loses his senses.

⁴⁶ Appellation of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, meaning, "One who holds hand and patronizes".

⁴⁷ Appellation of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, meaning: "The life giver to the religion".

righteous guidance being immersed in the state of ⁴⁸لِي مَعَ اللَّهِ. However, it can acquire forms of all those people whose hearts have darkened due to the love of the world which is the root cause of all wrong innovations.

If the reward of all the good deeds of all the Prophets, Messengers and Saints from Adam till Prophet Mohammad is combined with the reward of all the Saints, Ghaus, Qutb, and the possessors of high ranks of Sainthood along with the reward of all the angels, Muslims, Momins⁴⁹, humans and jinns, then this entire reward is called the superior and the greatest reward. The tasawur of Ism-e-Allah Zaat is the source of gaining this greatest reward and is the fountain head of all the superior good deeds as it grants the Divine presence. If the sins of all the sinners, libertines, infidels, polytheist, liars, cruel ones are combined with all the sins of the depraved people of the whole earth then the total of those sins is called the major and biggest sin. Being oblivious and away from Allah is the fountain head of that major sin and is bigger than that. The people of Divine presence never like the company of people of oblivion. It should become clear that the way of discussions and verbosity is entirely opposite to the way of recognizing Allah and becoming One with Him. The people who are One with Allah never like to stay in the company of people who are stranger to Allah. All these levels of closeness of Allah are acquired by the benediction of knowledge which is light of Allah and only that knowledge is light of Allah which honours its scholar with Divine presence.

One must know that there are two kinds of presence; one is the Divine presence which is gained by the tasawur of Ism-e-Allah Zaat and is eternal as it grants union with the Eternal. Second is

⁴⁸ Referring to the Hadith of the holy Prophet ﷺ لِي مَعَ اللَّهِ وَفَتَّ لَا يَسْعَيْنِي فِي مَلِكٍ مُقَرَّبٍ meaning: There are times of my such closeness with Allah when neither any Prophet nor angel can come between us.

⁴⁹ True believers

the presence which is gained without tasawur of Ism-e-Allah Zaat through other kinds of zikr, meditation, concentration and physical good deeds. This presence is imperfect and is actually an illusion created by the false spiritual states of a disciple at the initial level which are caused by the wrong guidance of an imperfect Murshid. Contemplation is also of two kinds; one is the contemplation which is accompanied with the spiritual observation and is obtained from the verified Divine presence and proximity. Second is the contemplation which is obtained without gaining Divine presence and is the result of satanic effects and desires of nafs, such contemplation is false. A seeker should know that the pleasure which will be gained in eternity if the seeker has approached the level of Jamiat, is the same as is the pure pleasure of pre-existence, while the pleasures of the world are similar to the pleasures of the paradise i.e. houries, castles and other blessing. When the real pleasure of marifat of Noor of Allah enlightens the existence of the seeker, it removes the desire of all the four pleasures.

لذت دیدار بہ دیدار دہ
لذت دیدار بر دل من بہ نہ

Meaning: O' Allah! Bless me with the pleasure of Divine vision by granting me the privilege of beholding you, as my heart finds no attraction in any other pleasure.

ہر کرا لذت نشد وحدت لقا
لعنتی بر زندگی آن بے حیا

Meaning: One who is deprived of the pleasure of Divine vision and Oneness with Allah, curse on his useless life.

Allah says:

﴿وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ﴾ (بنی اسرائیل-72)

Meaning: And whoever is blind (to the vision of Allah) will remain blind in the hereafter as well. (Bani-Israil-72)

هر که این جای نه بیند بی نصیب
بی خبر از معرفت اهل از رقیب

Meaning: One who could not find vision of Allah in this world is verily unfortunate and the one who remains ignorant of marifat of Allah is included among the enemies of Allah.

روئے سیاه به بود از دل سیاه
دل سیاه شد ز دنیا عزّ و جاه

Meaning: A dark face is better than a dark heart which has blackened due to desires of worldly riches and ranks.

If you come (to the perfect Murshid to have the privilege of vision of Allah through him) you can have the vision. If you do not, then it is obvious that you are imprisoned by the cursed Satan.

به بین قدرت به بین وحدت حضورش
به بین رحمت پُر از هم ذات نورش

Meaning: Come and see His Nature, His Oneness, His Compassion and the Noor of His Divine Essence by having Divine presence.

Only Allah! Everything other than Allah is lust.

اگر حجاب کنی از خدا فرشته شوی
چنانچه میکنی از مردمان حجاب اینجا

Meaning: If you are veiled from Allah then you have just approached to the level of angels who are veiled in this world from the people.

به بین امروز چون گویند فردا
بعین از عین بینم نیست پرده

Meaning: If you are a true seeker of Allah you must have His vision today, why do you delay it till tomorrow? There is no veil between me and Allah, I see Him with my eyes exactly as He is.

به بینم با چشم عین العیانی
چو زنده قلب روح و نفس فانی

Meaning: I behold Him with open and enlightened eyes. This becomes possible when the heart and soul are alive and nafs is dead.

مثل بسته بصورت کی تواند
مشرف شد حضوری راز داند

Meaning: His Divine beauty cannot be exemplified with anyone or anything. Be blessed with the Divine presence and know the secret yourself.

ز نَحْنُ اقْرَبُ شُود پیغام دائم
وجود واصلان زان گشت قائم

Meaning: Allah has given the message that He is closer than the jugular vein. Those blessed with Divine vision have understood that message and have become One with Him, so their existence has become eternal.

فقر آنکس که اینجا من رسیده
ز غیر حق همه از خود بریده

Meaning: The real level of Faqr is that where I have approached by separating from everything other than the Divine Reality.

نمانده احتیاج ذکر مذکور
حضور با حضور است نور بانور

Meaning: On reaching this level, there remains no need of zikr as the seeker becomes Divine with the Divinity and Noor with the Noor.

نمانده هیچ پرده چشم باز است
حقیقت حق رسیده عین راز است

Meaning: There remains no veil before the eyes of the seeker on reaching the Divine Reality. He observes the Divine secrets with his open eyes, then he himself becomes the Divine secret.

زهی دولت بدیده حق لقا شد
قلب قالب ز وحدت حق بقا شد

Meaning: Auspicious is the treasure of beholding the Reality. The physical and spiritual being have become immortal after being blessed with the Divine Oneness.

نه آنجا علم نه غوغای قال است
لاہوت و لامکان نہایت با جمال است

Meaning: The Divine world which is the station beyond all the stations is the world of Divine beauty, neither there are any controversies of knowledge nor verbosity.

نمانده بر دلم افسوس مارا
بہ بینم سر پنهان آشکارا

Meaning: When the hidden secret was revealed upon me, there remained no grief in my heart.

دو دلی را نیست راه یکدل طلب کن
کہ غیرے لاسوئے از دل سلب کن

Meaning: Your heart cannot love two beloveds at a time, make it abode of only one beloved i.e. Allah by exterminating everything other than Allah from it.

یا اے طالباً بے سر بیائی
سری از تن جدا کن راہنمائی

Meaning: O seeker of Allah! Come here beheaded. When you will behead yourself (i.e. kill all the desires of your nafs), only then you can benefit from the guidance and find the way.

باہُو با ہُو فنا با ہُو بقا شد
کہ اوّل و آخر و از ہُو لقاء شد

Meaning: Bahoo has annihilated in Hoo⁵⁰ and found immortality with Hoo. His beginning and accomplishment is with Hoo.

کہ ہُو عینک شدہ بہ چشم باہُو
میان از ہُو بہ بیند یافت باہُو

Meaning: Bahoo watches with the eyes of Hoo. One who seek to behold Hoo, would find Bahoo as His manifestation.

کسی منکر ز ہُو مردود گردد
بجز یاہُو با ہُو نیست گردد

Meaning: One who denies Hoo is a reprobate and cursed. Without the zikr of Ya-Hoo⁵¹ no one can find the closeness of Hoo.

مثل بستہ بمثل بيمثال است
ز خود رفتہ شود با حق وصال است

Meaning: The unparalleled Reality cannot be likened with anyone. A seeker finds Its union when he forgets even himself.

It is like a sin for the seeker who has found proximity of Allah on attaining the level of Fana Fillah, to be inclined towards zikr,

⁵⁰ The Divine Essence.

⁵¹ Zikr of "Ya-Hoo" is Sultan-ul-Azkar i.e. king of invocations. It is the most powerful zikr of Allah which takes close to Him most quickly. When the lover is annihilated in Hoo, there remains no duality.

meditation, recitals and other physical prayers. The Ghaus⁵² and Qutbs⁵³ are like the elite while the Faqeer who is beloved of Allah is like the king. The job of a king is to do justice, he does not need to struggle or do hard work. The way to Divine presence is not related with discussions, it is to behold the Reality in front of one's eyes. Allah says:

﴿فَأَيُّهَا تَوَلَّوْا فَتَحَهُ وَجْهُ اللَّهِ﴾ (البقره-115)

Meaning: Wherever you will turn, you will behold the Countenance of Allah. (Al-Baqarah-115)

ہر طرف بینم پیام ذات نور
ہر کہ از خود بگذرد یابد حضور

Meaning: I behold the Noor of Divine Essence wherever I look. Whoever annihilates himself finds Divine presence.

Only Allah! Everything other than Allah is lust.

روشن ضمیر را چه غم از اختلاط خلق
دریا بہ مشقت خاک مگرد نمی شود

Meaning: The enlightened ones have no harm in meeting common people, as the river cannot be polluted with a handful of dust.

This (*enlightenment*) is the level of getting revelation from heart.

تا گلو پُر مشو کہ دیگ نہ ای
آب چندان مخور کہ ریگ نہ ای

Meaning: Do not eat too much, you are not a cauldron. Do not drink too much, you are not sand.

^{52, 53} Highest ranks of Saints

However, for the perfect ones, eating is like mystic struggle and sleeping is in fact observing the Divinity. This is the level of getting revelation from the soul.

چو معده بود خالی از طعام
در آن وقت معراج باشد تمام

Meaning: When the stomach is empty, that is the time of perfect Meraj⁵⁴.

However, for the accomplished ones, eating or remaining hungry are equal, ecstasy and vigilance are equal, sleeping and awakening are equal. This is the level of getting revelation from the sir'r (i.e. core).

خام را مستی بود وهم از خیال
مست را هوشیار گرداند وصال

Meaning: The ecstasy of imperfect ones is just their illusion. The real ecstasy which is gained after union with the Beloved makes one vigilant.

The distinguished one practices upon his knowledge of marifat, he does not just burden himself with knowledge. His level is of getting revelation from Divinity. He takes messages of marifat of *إِلَّا اللَّهُ* (None but Allah) from the Divine presence and holy assembly of Prophet Mohammad and delivers it (to the seekers of Allah). Although the Saints and Divine scholars always deliver messages of Allah to people but their rank is not of Messengers. Only that seeker is capable of reciting Dawat who gets messages from the Divine presence and the Holy Prophet, whose existence has turned into Noor, who has been forgiven by Allah and has become His favourite. Reciting Dawat actually means to be present in the holy assembly of Prophet

⁵⁴ Ascension to Allah.

Mohammad, take spiritual persuasion from him, converse with him and present requests before him.

Only Allah! Everything other than Allah is lust.

A seeker must know that it is not difficult to enter the holy assembly of Prophet Mohammad, find presence in it, have closeness of the Holy Prophet, converse with him inwardly, take spiritual persuasion from him through question answers, get blessed with eternal Divine union, know the states of this assembly, have the permission to enter and leave the assembly whenever the seeker wants and be honoured from this assembly through the Divine presence gained by Ism-e-Allah Zaat but it is very difficult to acquire the good morals, habits, powers, knowledge, clemency, renunciation, trust upon Allah, devotion, felicity, authority, righteousness, Faqr, generosity, annihilation, immortality, submission to Allah's will, patience and modesty of Prophet Mohammad. Although, by the Grace of Allah, the perfect Murshid who is the spiritual companion and the Divine guide can bless the seeker with these morals as he has authoritative command and is the leader on the Divine way.

That is to say, it is easy to have authority over the treasures of world and religion, drown in the state of Fana Fillah by zikr, meditation, tasawur and marifat of **إِلَّا اللَّهُ** (*None but Allah*), get the power of unveiling of theophanies, have spiritual journey of all the stations of eighteen thousand worlds and subdue all the creations but it is very difficult to have high dignity and morality. A seeker should not be aggrieved due to the reprehensions, afflictions and back biting of people against him. He should bear the pains given by creation and must not annoy people in return because salvation lies in benefitting the people not annoying them. Do you know that when the infidels, liars, hypocrites and jealous people hurt the Holy Prophet too much he just said, **يَا أَيُّهَا رَبِّ مُحَمَّدٍ لَمْ يَخْلُقْ مُحَمَّدًا** meaning: "Would that the Lord of

Mohammad had not created Mohammad". How can others dare to object or overstep. Whoever becomes accomplished in marifat, Faqr, righteousness and saintlihood, people call him crazy and insane and his family consider him a fool as all of them are blind to his reality and are unwise like animals. The Holy Prophet said:

الْعَقْلُ يَنَامُ فِي الْإِنْسَانِ ❁

Meaning: Wisdom sleeps in the humans.

الْإِنْسَانُ مِرْآةُ الرَّبِّ ❁

Meaning: True man is the mirror of Holy Lord.

To be an Arif of Allah and gain His marifat, a seeker must have eyes of the soul. The physical eyes are *(not sufficient in this way as they are)* even possessed by dogs, pigs, bears, cattle and all other animals. Intellect is of two kinds; one is the Divine intellect which is everlasting, second is the intellect of the creation which has different levels and states. The Holy Prophet said:

لَا فَرْقَ بَيْنَ الْحَيَوَانِ وَالْإِنْسَانِ إِلَّا بِالْعِلْمِ ❁

Meaning: There is no difference between an animal and a human except knowledge.

آنچه مطلب بود کلی یافتم
کس نمی باید که پنهان ساختم

Meaning: I have found the entire knowledge and all objectives. Now, no one can hide anything from me.

این خزانہ شد نصیب با شعور
میشناسد عارفان اہل حضور

Meaning: Value of this treasure is understood only by the Arifs who have found the Divine presence and it is acquired by the *(spiritually)* wise people only.

کی شناسد عارفان را کور تر
می شناسد آن که می باشد خضر

Meaning: The esoterically blind people cannot recognize the Arifs, only those recognize them who are spiritually awared like Khidr.

بَاهُو در هُو گم شده فی اللہ فنا
نام بَاهُو متصل شد با خدا

Meaning: Bahoo has annihilated in Allah and lost in Hoo. Name of Bahoo is eternally joined with Allah.

وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ (الحديد-4) ❁

Meaning: He (Allah) is with you wherever you are. (Al-Hadeed-4)

Perfect Murshid is like a touchstone and attributed with wisdom, generosity and kindness owing to his perfect Divine presence. Outwardly he grants all the blessings to the seeker and satiate him, while inwardly he takes him to the Divine presence with his spiritual attention and favour. The imperfect Murshid exhausts his disciples by involving them in lengthy recitals and different forms of zikr. The perfect Murshid makes his true disciples perfect on the very first day, the accomplished Murshid makes his true disciples accomplished on the very first day, the distinguished Murshid makes his true disciples distinguished on the very first day, the supreme Murshid who is comprehensive of all levels makes his true disciples supreme and comprehensive on the very first day, the Murshid who is Noor himself annihilates his true disciples in Noor on the very first day and the Murshid who has got Divine presence grants Divine presence to his true disciples on the very first day. However, all these levels together cannot become equal to the initial level of Faqr. The Faeqr Murshid who is accomplished in Faqr makes his true disciple a Faeqr on the very first day. A Faeqr is transcendent of all levels and stations of Fana and Baqa and His destination is:

إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ ❁

Meaning: When Faqr is accomplished that is Allah.

O' fool! This is the rank of a true Faqeer. Only that mystic can be called a Faqeer who has reached the level of Baqa Billah⁵⁵ and found eternal life with the Divine Essence after getting rid of everything other than Allah and affirming only Allah for himself, hence life and death has become equal for him. Such a mystic is the Faqeer having Divine glance with which he can turn the whole earth into gold and silver, he is dominant and ruler over the kings of all countries. He is eternally alive due to Faqr. O' foolish animal! Faqeer never turns his attention away from Allah, while you have disgraced yourself by running after the worldly desires. You just claim that you love Allah and want to have His marifat and vision but the fact is that you are enslaved by your nafs, your heart is dead and your own soul is disgusted of you, that is why you are embarrassed. The purged inward which has got salvation from the falsehood, is united with the truth and is verily right. The person with such an inward is authoritative due to the power of Divine favour. Faqr of the Sultan-ul-Faqr is not related with mystic initiation as he is the master and ruler of all the (*inward and outward*) kingdoms. All the mystic ways, levels and stations are under his view. He is aware of the condition of every disciple and seeker. He knows who among them are desirable and favourites, who are rejected, cursed and apostates and who are not.

You must know that just like there are many branches of outward knowledge, similarly there are many kinds of mystic and inward ways. If I write their detail, it would take many books. Let me explain only a few main points about the perfect and imperfect mystic ways. In the perfect mystic way there are

⁵⁵ Immortality with Allah after annihilation in Him.

spiritual states of qabz⁵⁶, busst⁵⁷, sukr⁵⁸ and sahw⁵⁹ and the mystic devotions of zikr, meditation, concentration which grant power of unveiling and reveal every hidden thing upon the seeker. This way takes the seeker to the Divine observation, proximity and presence, hence his origin and extremity become the same. This way is the foundation of marifat and union of Allah. The seeker who is not blessed with the above mentioned states and attributes is imperfect. Even if he spends his whole life in different devotions, he remains an ignorant fool due to his ego and conceit. When you see a person who is outwardly involved in painful struggles and hard work to win over the kings and aristocrats but is inwardly unaware of the marifat of Allah, then know verily that he is an imperfect one who is wandering in the jungle of depravity. He is deprived of the honour of being among the special people of LaHoot⁶⁰ Lamakan⁶¹.

اللہ ہر کرا خواہد دید قرب و لقا
ہر کرا رائدہ کند دوری جفا

Meaning: Allah grants His closeness and vision to whom He wills, and keeps away from Himself whom He rejects due to their faithlessness.

The people of Divine vision do not like the company of faithless people.

⁵⁶ Qabz is the spiritual state of contraction in which the heart of the seeker is firmly gripped by the fear of Allah. It results due to the Divine disclosure of Jalal (*Allah's Majesty and Wrath*).

⁵⁷ Busst is the involuntary state of expansion which engulfs the heart with ineffable joy. It results from the Divine disclosure of Jamal (*Allah's Compassion and Beauty*).

⁵⁸ Sukr is the state of spiritual intoxication. It is the state of absence of self-awareness brought about through a powerful spiritual influence such as immersion in the zikr of Allah, attention of the perfect Murshid, deep emotions of love for the Divine Beloved.

⁵⁹ Sahw is the state of sobriety. It is returning from the state of spiritual intoxication to oneself after having been absent from oneself whilst intoxicated with the love of the Divine Beloved.

⁶⁰ The Divine world

⁶¹ Station beyond all stations

پند گویم ناقص و شرمندہ را
از ہوائے باز آ و آ جانب خدا

Meaning: I advise the imperfect and embarrassed ones to give up desires of nafs and come towards Allah.

If you come, doors are open for you but if you do not then Allah needs none.

If a person claims that he is true to Allah, immersed in Divine vision, has reached the level of Fana and Baqa and acquired the marifat of Allah, then he must be asked to present two witnesses. First witness is that he must prove that he has reached the level of *مُؤْتُوْا قَبْلَ اَنْ تَمُوْتُوْا* i.e. “Death before dying” by proving that he has no desires of world or nafs like the dead and he has no God but Allah (*i.e. he seeks none but only Allah*). Second witness is that he must prove that he has reached LaHoot. If both witnesses are right then it is accepted that he has approached the station beyond all stations. Possibility of vision of Allah is authenticated by the following verse of Quran:

﴿وَمَنْ كَانَ فِيْ هٰذِهِ اَعْمٰی فَهُوَ فِي الْاٰخِرَةِ اَعْمٰی﴾ (بنی اسرائیل-72)

Meaning: And whoever is blind (to the vision of Allah) in this (world) will remain blind in the hereafter as well. (Bani Israil-72)

گر بگویم کور چشمی را بہ بین
کہ بہ بیند کور چشمی بی یقین

Meaning: If I ask a spiritually blind person to have Divine vision, how could he see? Even if he is blessed with the Divine vision, he would not believe it.

The people with enlightened eyes cannot stay in the company of blinds. O blind! You are trapped in blindness and darkness because there are satanic veils upon your eyes and veils of nafs upon your heart. Go to the spiritual physician (*i.e. Murshid*

Kamil) and ask him to enlighten your eyes and grant you the light of faith and marifat of Allah. Then all the veils which have blindfolded your eyes will be raised and you will get the spiritual sight which will make it possible for you to have the Divine vision.

نقطه از عین غضبی دور کن
تا بیابی عین را از عین کن

Meaning: Obliterate everything other than Allah from your heart and get salvation from the Wrath of Allah, so that you can have the enlightened sight to behold the exact Divine Reality.

کن ز کن حاصل شود کنش ز کن
عاقلان را بس بود این یک سخن

Meaning: It is sufficient for the wise to know the fact that they can achieve the power of Kun⁶² from the Lord of Kun by reaching the core of the secret of Kun.

The Faqeer who becomes a man of word by achieving the power of “Kun” can open the mystic way upon the seekers just by saying this single word. Hence, the Faqeer who is man of the Divine word “Kun” does not need to indulge his disciples in long spiritual travelling, he can take them to the Divine presence and world of marifat by uttering just one word as he is One with Allah and empowered with Kun since the day of Alast⁶³. The Murshid who involves his disciples in long spiritual travelling is deprived of the power of Kun, though ignorant people think that he possesses high levels and consider him their master.

⁶² Power of Kun means to have the power that whatever the Faqeer says is done immediately.

⁶³ Call of *الست* Alast refers to the promise of souls with Allah in eternity when Allah asked them *أَلَسْتُ بِرَبِّكُمْ* meaning: “Am I not your Sustainer and Provident?” The souls replied, *قَالُوا بلى* meaning: They said, “Yes You are!”

هر که شد مخدوم از خدمت فقر
نظر فقرش به بود از سیم و زر

Meaning: One who serves the possessor of Faqr, becomes the real master. As, one glance of possessor of Faqr is better than silver and gold.

خرس را آدم کند بایک نظر
بس بود تعلیم علم از سر بر

Meaning: The possessor of Faqr can convert a bear into human (i.e. convert a human having animal traits into real man) and grant him the whole knowledge.

گردن بز این ناقصان طالب طلب
طلب کن ای طالبان کامل به رب

Meaning: These imperfect Murshids who seek more and more disciples should be beheaded. O' seeker of Allah! You must ask Allah for the perfect Murshid.

The people of marifat who are blessed with the attribute of Prophet Isa (*Christ*) to give life to the dead by saying **قُمْ يَا ذَنْ اللَّه** (*Rise by the command of Allah*), have spiritual gatherings with the souls of the Saints at their shrines where they converse with them and discuss about zikr, meditation and the Reality. This felicity is gained by the tasawur of Ism-e-Allah Zaat alongwith its meditation, this way is verified. Tasawur of Ism-e-Allah Zaat takes the seeker to the station of eternity. The Holy Prophet said about its meditation:

تَفَكَّرُ السَّاعَةَ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ ❁

Meaning: Meditation for a moment is better than the worship of both the worlds.

This meditation is not related with the spiritual journey of spheres, rather it is related with the observation of Divinity and annihilating in the Divine Essence, as Allah says to the Holy Prophet:

وَإِلَىٰ رَبِّكَ فَارْغَب (المشرح-8) ❁

Meaning: And turn to your Lord earnestly. (Al-Inshirah-8)

The true Faqeer is ruler over the nafs, he is an enlightened Arif Billah⁶⁴ who is annihilated in Allah and a man of alchemic sight. His inward is perfectly purged and is ever present in the holy assembly of Prophet Mohammad. He possesses complete inward and outward knowledge and is a scholar with spiritual efficacy gained by the tasawur and favour of Ism-e-Allah Zaat. The Divine presence gained by the tasawur of Ism-e-Allah Zaat also bestows spiritual authority, effective sight and concentration upon him and confers the power to hold both the worlds in his hand like a seed of wild rue. His eternally alive existence watches the spectacle of both the worlds on his finger nail. He does not need to read or write or hold pen between his three fingers. One who denies the powers of tasawur of Ism-e-Allah Zaat is surely a liar and hypocrite. The enlightened Arif Billah is empowered to view each and every thing from his station of LaHoot Lamakan due to his ultimate proximity with Allah and immortality with Him. He does not at all need to offer superogatory prayers or the prayer offered to know the will of Allah. Such an Arif and scholar of Allah is drowned in marifat of Oneness and Divine union so he does not need to make judgments through omens and augury. He possesses the whole knowledge about the Creator and the creation. Whatever is inscribed on the Guarded Tablet is also exposed upon the Arif Billah with complete details. *(The rule of mysticism is that)* one who says “I know” actually does not and the one who knows never claims that he knows. The Faqeer who has reached the

⁶⁴ The knower of Allah who is One with Him.

level of إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ meaning: “When Faqr is accomplished that is Allah” is master of the universe and a peace loving person, he has solution of all the problems and control upon all affairs of the world. He has been purified of all the desires of pre-existence by reaching the level of ghinayat (*satiation from all desires and becoming independent and generous*) regarding authorities of pre-existence, similarly he has become free of the desires of hereafter, world and eternity by achieving ghinayat in the authorities of hereafter, world and eternity. This is the felicity of the accomplished Faqeer who is the source of peace and guidance for all.

هر تصرف در عمل آورده ایم
هر تصرف ترک کرده برده ایم

Meaning: I have got and utilized every authority and then renounced it being sated.

The way of Faqr is not the way of words or conversations, it is the way of experiencing the states and observing everything with one's eyes. The zikr, meditation, concentration and levels are unlawful upon the Faqeer who has become accomplished in Faqr.

مرده دل عالم بود به معرفت زنده دل عالم بود عیسی صفت
مرده دل زنده کند بایک نظر موتی را تعلیم شد علم از خضر

Meaning: The scholar without marifat of Allah is dead hearted. The alive hearted scholar has the attribute of Prophet Christ that he can enliven the dead hearts with his single Divine glance. He can teach his disciples the knowledge that was given to Prophet Moses by Khidr.

It should be understood that the ‘Whole’ needs none as it is complete but a ‘part’ depends on the ‘Whole’ to be complete. The accomplished Faqeer is the “Whole” while all the other Saints of different levels such as Ghaus, Qutb are like a ‘part’.

When they join with the Faqeer Mohiyyuddin⁶⁵ who is the key to become ‘Whole’, they become perfect Qadri⁶⁶ Arif by reaching the level of Divine Oneness, hence are liberated from the pain of following anyone. The true Qadri Murshid is the one who can make his disciples cover all the waystations with his single spiritual glance and take them to the final destination of the spiritual journey. Qadri Murshid is synonym for Divine favour, his inward is verily perfect due to proximity with Allah. Whoever confronts a Qadri Murshid or disciple is certainly a hypocrite. The enemy of Qadris is either an imperfect or away from Allah or spiritually blind or deprived of marifat of Allah. The Qadris are tough and courageous, their heart is alive due to continuous recitation of name of Allah. Only Allah! Everything other than Allah is lust. The Qadri Faqeer is a man of everlasting authority whether he declares it or not.

بَاهُؤ نَحْسِ رَا سَعْدَ گَرْدَانَدَنْ نَظَرِ
نَظَرِ نَاظِرِ رَا یُودِ رُوحِ الْاَمَرِ

Meaning: Bahoo can convert the ominous ones into fortunate ones by his glance because his glance is Divine due to Oneness with the All-Seeing Allah.

These are the initial levels of the true Faqeer. O’ Arifs and scholars of Allah! O’ wise Saints blessed with Divine presence! O’ awared kings! Everyone of you must know that the knowledge of Taurah, Gospel, Psalms and the Quran as well as the Ism-e-Azam⁶⁷, knowledge of alchemy, whatever is written in the four holy books, knowledge of Hadiths of the Holy Prophet and

⁶⁵ Mohiyyudin literally means, “One who gives life to religion.” It is also the appellation of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.

⁶⁶ The mystic order of Shaikh Abdul Qadir Jilani.

⁶⁷ Ism-e-Azam is the Divine word by saying which with pure and perfect heart all the problems are solved and treasures are gained. It is the most powerful word and according to mystics it must be Ism-e-Allah Zaaf **اَللّٰهُ** because no word can be more powerful than **اَللّٰهُ**.

Qudsi Hadiths⁶⁸, knowledge of other revealed books, knowledge of dreams and inspirations, knowledge about all Prophets, knowledge of inward and the outward, wisdom of the All-Wise Allah, knowledge of the Creator and the whole creation from Prophet Adam till the seal of Prophets-Prophet Mohammad, knowledge of all the creations of eighteen thousand worlds that Allah created by saying 'Kun Fayakun', all the details that are inscribed on the Guarded Tablet, the Throne, the Chair, knowledge of pre-existence, knowledge of eternity, knowledge of the world, knowledge of hereafter, knowledge of vision of Allah, knowledge of Tauheed and all the secrets of Allah are the interpretation of Ism-e-Allah Zaat and are contained in its core. Nothing is away and out of the core of Ism-e-Allah Zaat. Whoever steps into the field of Faqr must check himself regarding his outward and inward knowledge, because if an ignorant will step into Faqr, he would be regressed eventually, his heart would be seized and he would become crazy and insane. The Holy Prophet said:

وَمَنْ تَزَهَّدَ بِغَيْرِ عِلْمٍ فَهُوَ جَنَّ فِي آخِرِ عُمُرِهِ أَوْ مَاتَ كَافِرًا ﴿٦٩﴾

Meaning: One who adopts asceticism without knowledge eventually turns into Satan or dies as infidel.

There are two kinds of knowledge, the outward knowledge and the inward knowledge. Outward knowledge is the literal and verbal knowledge possessed by the exoteric scholars. Inward knowledge is the spiritual knowledge of heart and soul. Whoever acquires inward knowledge by gaining the complete marifat of Tauheed of Allah and other Divine knowledges does not need to acquire outward knowledge. Outward knowledge⁶⁹ is essential for argumentation and knowing the right path, it also protects one like a companion but the real companion on the mystic way is the inward knowledge which is also a source of Divine favour. Just as there is outward knowledge (*of religion and other things*)

⁶⁸ Words of Allah told by the Holy Prophet.

⁶⁹ Outward knowledge of Quran, Hadith, Jurisprudence and Islamic laws.

similarly there is inward knowledge. Outward knowledge is like salt and inward knowledge is like food, the salt dissolves in the food. Outward knowledge is like lamp while inward knowledge is like sun. Outward knowledge is like milk while inward knowledge is like butter and cream. Outward knowledge is like body while the inward knowledge is like soul. Outward knowledge is like cultivation and the inward knowledge is like yield. It takes thirty years of hard work to become scholar of the outward knowledge and have full command over it while the Murshid Kamil can grant the inward knowledge to the capable seeker in just a blink of an eye by the power of *Ism-e-Allah Zaat*. Inward knowledge is the eternal knowledge and its scholar is so much dominant over the scholar of outward knowledge that he can obliterate the entire knowledge from the mind of the scholar with his single glance such that he does not remember even the ABC.

There are fourteen main branches of the outward knowledge which are related with logic and argument and can be studied literarily while there are seventy crore, thirty lac, fifty thousand, five hundred and thirty one branches of inward knowledge, out of which thousands of branches are related with the knowledge of *zikr* and meditation. Infinite books are required to express the inward knowledge as it is boundless. The teacher of inward knowledge (*i.e. the Murshid Kamil*) delivers vast knowledge to his seekers in just one session, hence the seeker is enlightened about the knowledge of the Creator and the creation and becomes an Arif reaching the station of *LaHoot Lamakan* from where he can view everything. This is the initial lesson gained from the scholar Faqeer who is ruler upon his nafs and views the spectacle of both the worlds on his finger nail. He is a man of insight, fully conversant with the details of *marifat* of *Tauheed* and possesses powerful efficacy.

The students are also of two kinds, some are courageless and weak, others are strong and brave like the winning soldiers. Who

are the weak ones and who are the winning soldiers? Weak ones are those who fight day and night against the enemies of Allah i.e. the nafs and Satan, while the winning soldiers are those who behead the enemies and everything other than Allah with the sword of Ism-e-Allah Zaat and become safe from the fight, hence attain perseverance which is superior than miracles and high stations. They are the Arifs, Saints and Divine scholars who gain knowledge through union with Allah. Their knowledge is the eternal knowledge that makes one immortal by uniting with Allah. The scholar who does not seek marifat, Divine vision and immortality with Allah along with the sacred company of Holy Prophet cannot be considered a true scholar as he is the seeker of carrion world instead of Allah and His Prophet, so he is immodest, faithless and worse than the animals. The Arif who can grant knowledge to his disciples inwardly and can take them to the Divine presence with his spiritual attention, does not need to acquire outward knowledge.

علم بہر از معرفت وحدت لقا
ہر کہ خواند بہر دنیا بے حیا

Meaning: Knowledge should be gained for having marifat and union with Allah. Whoever acquires knowledge just for earning worldliness is immodest.

Allah says:

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا (المائدہ-44) ❁

Meaning: And do not barter My Signs (*commands*) for paltry price (*of this world*). (Al-Maidah-44)

Knowledge is meant to get advised and know the secrets of marifat of Allah.

ہر کہ خواند الف عالم شد تمام
در قید او عالم شود ہم خاص و عام

Meaning. Whoever recites Alif⁷⁰ becomes scholar of the entire knowledge. The whole world and its creation, whether common or special, turns his slave.

Allah says:

وَنَفَخْتُ فِيهِ مِنْ رُوحِي (الحجر-29) 

Meaning: And I breathed My (Divine) soul into Him. (Al Hijr-29)

When the Divine soul entered the sacred existence of Adam and recited the Ism-e-Allah Zaat i.e. the Divine name **اَللّٰهُ**, all the veils between Allah and His slave were raised till the Doomsday just by taking the Divine name, even than no one has yet reached the essence of Ism-e-Allah Zaat. The real practitioner of Dawat is the one who recites Ism-e-Allah Zaat from its core by reaching the level of Kun Fayakun⁷¹. Then, nothing from the past, present and future remains hidden from him. All the Prophets, Messengers, Sufis, Saints, Ghaus and Qutbs found honour and high ranks through the benediction of Ism-e-Allah Zaat, as they made Ism-e-Allah Zaat their guide, companion and a source of Allah's favour. They were blessed with contemplation by the essence of Ism-e-Allah Zaat, with authority by the essence of Ism-e-Allah Zaat, with spiritually empowered attention by the essence of Ism-e-Allah Zaat, with insight by the essence of Ism-e-Allah Zaat, with meditation by the essence of Ism-e-Allah Zaat, with observation by the essence of Ism-e-Allah Zaat with enlightenment of Noor by the essence of Ism-e-Allah Zaat, with closeness of Allah by the essence of Ism-e-Allah Zaat, with immersion in the Divine presence by the essence of Ism-e-Allah Zaat, with the levels of Fana and Baqa by the essence of Ism-e-Allah Zaat, with the level of Jamiat, Divine Beauty, marifat and Divine union by the essence of Ism-e-Allah Zaat, with love, desire and favour of Allah and verified spiritual states by the essence of Ism-e-Allah

⁷⁰ Alif is the first letter of Arabic Alphabets. In mystic terminology, it refers to Ism-e-Allah Zaat.

⁷¹ Whatever he says is done immediately.

Zaat, with passion, kindness and perfect heart by the essence of Ism-e-Allah Zaat, with the compassionate soul and Divine secret by the essence of Ism-e-Allah Zaat, finally they reached the level of Kun Fayakun.

By doing the mashq Marqoom-e-wajudia⁷² for only seven days the seeker is blessed with seven authorities and seven wisdoms of the All-Wise Allah. His seven inward and outward parts⁷³ are purged completely in such a way that he never needs to do mystic struggle, adopt asceticism or forty day seclusion till the Doomsday.

هر علم را در اسم الله به خوان
اسم الله به تو ماند جاودان

Meaning: Get the entire knowledge just by reciting Ism-e-Allah الله . Ism-e-Allah will remain with you eternally.

آنچه خوانی غیر الله لاسوی
آن علم باو برد کبر و هوا

Meaning: Whatever you read other than the knowledge of Allah brings arrogance and desires of nafs with it.

It should be known that at the time of taking bayat⁷⁴ at the hand of Murshid Kamil and acquiring knowledge, spiritual persuasion and zikr from him, whatever wish, argument, thought, misapprehension or delusion is present in the mind of the person

⁷² Practice of inscribing Allah's name on body in a particular manner.

⁷³ Just like the physical body of a human has seven main parts i.e. head, chest, belly and four limbs similarly the innerself also has seven subtle parts which are; Nafs (*the innerself of a person*), Qalb (*the heart or inward of a person*), Rooh (*the soul of a person*), Sir'r (*the core-the Divine secret*), Khafi (*the Hidden-the Divine Soul*), Yakhfa (*the Origin-the Divine Light*) and Ana (*the Divine Essence*).

⁷⁴ Oath of allegiance-When a person becomes a disciple, he hands over himself to his spiritual guide in exchange of spiritual guidance after bayat. This in fact is a pact between Allah and His slave which eternally bonds the Murshid with his disciple.

of knowledge and zikr, he will gain the same eventually. As the Holy Prophet said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ❁

Meaning: Verily, an action is based upon the intention behind it.

الْإِبْتِهَاءُ هُوَ الرَّجُوعُ إِلَى الْبِدَايَةِ ❁

Meaning: Returning to the origin is the final level.

The person at final level⁷⁵ wants to reach the origin⁷⁶ while the person at the level of origin wants to reach the final level⁷⁷. One who surpass both these levels reaches the level of Jamiat⁷⁸ and Jamiat means to perform the Divine deeds. If a scholar acquires the entire knowledge (*with true intention to gain closeness of Allah*) and the zakir⁷⁹ crosses all the levels of zikr of Ism-e-Allah, then the knowledge takes the scholar and the zikr takes the zakir to the holy assembly of Prophet Mohammad. There, the Holy Prophet kindly says to the scholar to ask for any kind of (*inward*) knowledge so that he may confer it upon him. At that time, if the scholar does not make a mistake by asking any other kind of knowledge except the knowledge of marifat of Allah, he becomes the perfect Divine scholar and an Arif of Allah. Similarly, the Holy Prophet asks the zakir and blesses him with

⁷⁵ When Allah decided to create the world, He descended six steps as mentioned in surah Al A'raf verse 54 i.e. from HaHooiyat (*the unknowable world*) to YaHoot (*the first manifestation in the form of Noor of Mohammad*) to LaHoot (*the world of absolute Divinity*) to Jabarut (*the world of souls*) to Malakut (*the world of symbolic forms*) to Nasut (*the world of physical bodies*). When a seeker starts his journey he is at the last or final level of the Divine descent i.e. Nasut.

⁷⁶ Origin of human soul is the Noor of Allah which manifested as the Noor of Mohammad. Final level of ascension journey of a seeker is to annihilate in this Noor thus return to his origin.

⁷⁷ The spiritual journey of a true seeker of Allah comprises of two parts, first is the ascension journey in which the seeker returns to origin and annihilates in the Noor of Allah. This is the final level of ascension journey but is the initial level of next part of journey in which the seeker is sent back to the world as a normal human, although he has converted totally into Noor of Allah, for the guidance of mankind as the Insan-e-Kamil (*The Divine Universal Man*) i.e. the Murshid Kamil just as the Holy Prophet came back from Meraj for the guidance of humanity. The final level of this descending journey is to gain immortality with Allah i.e. Baqa.

⁷⁸ Jamiat is the completion of both parts of journey.

⁷⁹ One who does the zikr, reciter

the closeness of Allah. If at that time, the scholar asks for the worldly honour and ranks, he gets them in the form of company of the kings but that ruins his inner self. The Holy Prophet said:

﴿طَلَبُ الْخَيْرِ طَلَبُ اللَّهِ وَذِكْرُ الْخَيْرِ ذِكْرُ اللَّهِ﴾ ❁

Meaning: The best desire is the desire of Allah and the best zikr is the zikr of Allah.

The seeker can be blessed with both by the tasawur of Ism-e-Allah Zaat. The Holy Prophet said:

﴿الدُّنْيَا قَوْسٌ وَحَوَادِثُهَا سَهَامٌ فَفِرُّوا إِلَى اللَّهِ حَتَّى يَنْجَاكَ النَّاسُ﴾ ❁

Meaning: The world is like a bow and its accidents are like arrows. Run towards Allah so that you get salvation.

EXPLANATION OF ENGAGING IN DIVINE DEEDS

How does one engage in Divine deeds and affirm the states of ancient Reality upon oneself in just one step and what do we mean by affirming the ancient Reality? Which is the way to Divine deeds and how are the spiritual states verified? One must know that when Allah desired (*to manifest Himself in the world of multiplicity*) He uttered Kun Fayakun. By saying these words the Divine Power and Nature manifested (*the souls of*) all the creations from the Noor of Mohammad. Then the call of

﴿أَلَسْتُ بِرَبِّكُمْ﴾ meaning: “Am I not your Rab (*the Creator and Provident*)”? reached the ears of all the souls from the All Powerful Lord Who encompasses everything. The souls replied,

﴿قَالُوا بَلَى﴾ meaning: “They said, Yes! You are!” On saying this, some of the souls drowned in the state of ecstasy (*of Divine love*) and immersed in the Divine vision. They entered the wombs of their mothers in the same state and came out of it into this world in the same state. These are the souls of the born Saints who are always under the kind attention of the Holy Prophet. They retain

the same state of ecstasy and Divine presence at the time of death and entering the grave. When the trumpet of Israfil will be blown and the Doomsday would occur, they would be in the same state. They would come out of the grave, reach the plain of Resurrection and cross the Sirat⁸⁰ bridge in the same state of ecstasy and Divine presence. On entering the paradise, viewing the houries and castles of paradise and drinking the heavenly beverage from the sacred hands of the Holy Prophet they would be experiencing the same state of ecstasy and Divine presence. They will keep bowing before Allah for five hundred years and then keep prostrating in the same state for another five hundred years, afterwards they will be blessed with the vision of Allah.

A seeker can achieve all his objectives by engaging himself in the Divine deeds and drowning in the Divine presence, this is the way to attain the everlasting levels of marifat, closeness and union with Allah and becoming aware of the reality of everything from beginning till end. The perfect Murshid is one who takes the seeker to the level of ultimate Noor and bestows upon him the honour of Divine presence by repleting his inward (*with Divinity*) and letting him be forgiven completely. It is incumbent upon the Murshid to show the seeker the station of pre-existence by the essence of Kun Fayakun as well as the station of eternity and bless him with Divine vision every moment through the Divine presence gained by the power of Ism-e-Allah Zaat and kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ which are the key to Divine presence, without putting him in any kind of struggle or hard work, in just one moment and one step. He should also ennoble the seeker with high ranks and great destiny by carrying him to Divinity and should engage him in the Divine deeds and states as mentioned before. If the Murshid elevates the levels and ranks of the seeker and blesses him with closeness, marifat and union with Allah as well as the perpetual Divine presence, then he is

⁸⁰ The narrow bridge in hereafter that provides the only approach to heaven.

the true Murshid, otherwise an imperfect one. It is absolutely unlawful to take spiritual education and persuasion from an imperfect Murshid. Had the true seekers not been inwardly blessed with the pleasure of Divine vision, union, closeness, marifat of Allah and the Divine deeds, all of them would have gone astray. Whoever is aware of this right path and treads upon it, Allah's favours, closeness and vision become his companion on this verified way. Whoever doubts it, is hypocritic and belongs to the group of heretics. This inward way is the same as it was in eternity and is absolutely free from infidelity, polytheism, the nafs-e-ammarah⁸¹, the irreligious world and Satan. Whoever joins it becomes safe. This is the way to ultimate inward purgation which leads to the level of *مُتَوَاتِقِلَ أَنْ تَمُوتُوا* "Death before dying" and grants its follower the rank of a Saint. Only Allah! Everything other than Allah is lust.

کل و جز در یک حرف عارف شناس
شاه میشناسند عارفان در هر لباس

Meaning: The true Arifs understand the reality of everything just by one word (*Ism-e-Allah*). They recognize their Lord in whichever form or guise He appears.

جسم را در اسم پنهان می نمود
معرفت معراج وحدت می ربود

Meaning: They annihilate their existence in *Ism-e-Allah* in such a way that it takes them to the Divine Oneness and bless them with marifat and Meraj.

These are the levels of annihilation in Allah.

چنان کن جسم را در اسم پنهان
که میگردد الف در بسم پنهان

⁸¹ The ill commanding inner self.

Meaning: Conceal your being in the Divine name just like “ا”⁸² has been concealed in بسم. (“بسم” is actually بسم which means “with the name of” but while writing “بسم الله” (with the name of Allah) “ا” become silent or it gets concealed).

Ism-e-Allah Zaat is a heavy trust which can be borne only by the men of LaHoot Lamakan who are the best of all mankind i.e. the Prophets and the Saints. Since Ism-e-Allah Zaat is grand and holy so it can sustain only in a grand and holy existence, as Allah says:

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾ (الاحزاب-72)

Meaning: We presented Our trust before the skies, earth and mountains. Everyone refused to bear it, but man (Insan-e-Kamil) picked it up. No doubt, he is cruel (towards his nafs) and ignorant (of his highest rank near Allah). (Al-Ahzab-72)

﴿قَالَ فِي الْمَعْرِفَةِ مَوْجُودٌ ثَلَاثَةٌ أَشْيَاءُ الصَّبْرُ عَلَى الْجَفَاءِ وَالشُّكْرُ عَلَى الْعَطَاءِ وَالرِّضَاءُ بِالْقَضَاءِ فَمَنْ ادَّعَى الْمَعْرِفَةَ وَلَمْ يَكُنْ فِيهِ هَذِهِ الثَّلَاثَةُ فَلَيْسَ يُصَادِقُ فِيهِ﴾

Meaning: It is said that there are three things which a man of marifat must have; (a) Patience during hard times. (b) Gratitude when blessings are conferred. (c) Submission to the destiny and will of Allah. If a person claims to have marifat of Allah but is void of these three things then his claim is wrong.

The writer says that the level of marifat is gained when the innerself of a person is cleansed like a pellucid mirror in which he can clearly view every spiritual level and station with reference to his own level of marifat. Marifat is actually a Noor which grants eternal Divine presence to the Arifs. Some find this

⁸² First letter of Arabic alphabets

eternal Divine presence through waham⁸³ which comes from the station of Divine Oneness. Some are blessed with it through concentration that is related with closeness and union of Allah. Some find it through the spiritual attention that is verily related with Divine favour gained from Divine Oneness. Some find it through meditation which is a bountiful source of delight for the soul and is acquired only after annihilation of nafs. Some find it through contemplation which is done after renunciation of the world and with complete trust upon Allah. Every day of a wretched person is wretched, every day of an auspicious person is auspicious while everyday of an infidel is worse than before. Some find the eternal Divine presence through spiritual authority. The authority of spiritual sight of an Arif prevails over both the worlds. Some find the eternal Divine presence by going through spiritual states and some just claim it verbally (*but actually are deprived of it*). All the ranks and levels of sainthood are possessed by the Arif of Allah who is also the scholar of Allah, this is the actual rank of a true Saint and Arif.

انتظار شہر توفیق بردن کاہلیست
خویش را اُفتان و خیزان برسر منزل بیار

Meaning: If you keep waiting for help and favour to reach your destination then it will be considered indolence, you must endeavour to reach the destination with your own efforts.

شمع پشت بر نمی آید ز کار پیش او
ہر چہ داری پیش تر از مرگ کن برخود فشار

Meaning: If you keep the light at your back, you cannot do anything in your front. You must use whatever you have during your life, after death it would not be of any use.

⁸³ Waham is the inward state of esoteric connection and spiritual conversation with Allah which is possible only through the perfect Murshid.

هر چه بر خود می پسندی بر کسان آنرا پسند
آنچه بر خود چشم داری و آن ز مردم چشم دار

Meaning: Whatever you like for yourself, like the same for others. Take care of others just as you take care of yourself.

خانه در بسته فانوس حضوری خاطر است
هم زبان را بسته هم چشم را پوشیده دار

Meaning: When you close the doors of your inner self from inside then the light of Divine presence is lit in your heart (*i.e. do not let any worldly wish enter your heart which may blow out this light like wind*). So, you must stop your tongue (*from asking much*) and prevent your eyes (*from seeing worldly luxuries*).

هر که این است درد در سینه ساکن نهاد
حاجت جنت گذارد چون پیشش رو یار

Meaning: The seeker whose heart is filled by the Murshid Kamil with pain of love for Allah, even forgets the heaven when he is blessed with the vision of the Beloved.

However, the waham of the imperfect one is actually the satanic misapprehension and whatever he observes is just a delusion. His zikr, meditation and muraqabah⁸⁴ all are unverified. Even if he drowns in meditation, he is not accompanied with the Divine favour.

EXPLANATION OF SPIRITUAL IMMERSION

Spiritual immersion is a hidden state, so how can a hidden state be verified? The muraqabah of Divine presence can be performed only with the Divine favour. What is the Divine favour? It is the Noor. Whoever is blessed with the Divine favour reaches the

⁸⁴ Muraqabah is a spiritual act of concentration and meditation.

level of Noor of Tauheed, he immerses in the hidden spiritual states and converses with Allah directly. It should be known that spiritual immersion is a special state of inward presence before Allah. The true men of inward remain vigilant while experiencing that state. The ultimate level of Jamiat is also gained through spiritual immersion. The Saints ever remain in this state. This way of spiritual immersion is the right and true way. If someone does not find the Truth through this way, it means that his inward is imperfect and false. The immersion state of the special ones is verified to be right and true due to the closeness of Almighty Allah which they gain during this state.

The way of spiritual enlightenment and immersion in the Divine Essence Who is Hayee⁸⁵ (*Eternally Alive*) and Qayyum⁸⁶ (*Forever Sustained*) is the way of heart. Whoever immerses in the knowledge of Hayee and Qayyum, does not need to study what is written on the Guarded Tablet, as his love (*for Allah*) makes him confidant of all the Divine secrets. Whoever becomes confidant of Divine secrets takes the true seekers of Allah to Allah and the false ones to the desires of nafs. All the benedictions and grandeur owe to Ism-e-Allah Zaat which is actually Allah Himself. The judge of truth asks a zakir to present two witnesses, one is the eternal zikr and second is the eternal observation of Divinity. The judge of truth asks a meditator to present two witnesses, one is the annihilation of nafs and second is that his existence must be free of lust and worldly wishes. The judge of truth asks the practitioner of muraqabah to present two witnesses, one is marifat of Allah and second is presence of holy assembly of Prophet Mohammad. The judge of truth asks the people of Divine love to present two witnesses, one is Divine observation and second is their struggle to achieve this Divine observation. The judge of truth asks the seeker of Allah to present two witnesses, one is his desire to have vision of Allah and second is

^{85, 86} Attributive names of Allah.

his disgust towards the carrion (*world*). The judge of truth asks the Murshid to present two witnesses, one is his power to enliven the heart of the seeker and grant him insight with his spiritual attention, second is his authority to immerse the seeker in the Noor of vision of Allah. The judge of truth asks the man of Divine zikr to present two witnesses, one is his authority to grant the seekers the presence of holy assembly of the Prophet and second is his power to bless the seekers with the Noor of inspiration through the closeness of Allah. The judge of truth asks two witnesses from Faqeer, one is munificence and second is graciousness like the blessing of rain. The judge of truth asks the Dervish to present two witnesses, one is everlasting pain (*for Allah*) and second is that he keeps studying day and night and acquires the knowledge of the Guarded Tablet. The judge of truth asks the scholar to present two witnesses, one is that he should have knowledge of words of Allah and His Prophet and second is his pious deeds to seek marifat of Allah from the people of Divine union. The judge of truth asks the jurist to present two witnesses, one is his belief that Allah is Omnipresent and Omniscient and second is that he never takes bribe from indigents and poor. Hence, the judge of truth takes the true people (*who provide the required witnesses*) towards the truth and the false ones are left with falsehood. I am surprised at the people who neither judge themselves nor keep continuous check upon their nafs. How could they be called humans, they are worse than animals. O' dear! True human is the one who considers the life of this world equal to a night and stays here like a traveller, his attention always remains towards reckoning of the Doomsday and he keeps moving towards eternity. This world is a heaven and source of happiness for the infidels only. It is not a place of comfort and luxuries rather it is a place of test and trial. You like this world or Allah? You prefer this world or the Faqr of Prophet Mohammad? World is preferred and liked by Pharaoh. The world is hideous, it is a chaos and a deceit. The nafs and the

world are the possession of Satan and the seeker of the world always remains worried. That person gathers worldly wealth who has made an agreement with the Satan and has acquired the attribute of miserliness from it. Only three kind of people are pure of malice and hypocrisy; those who spend the earnings of night in the same night, those who spend earnings of the day on the same day and the Arif Billah who spend everything in the way of Allah. The Holy Prophet said:

✽ اَلْ دُّنْيَا مِرْعَةُ الْآخِرَةِ

Meaning: This world is a preparation for the hereafter.

ہر کہ این راہ نداند کور تر
کی شناسد عارفان را بی بصر

Meaning: Whoever is unaware of this way is worse than the blind. How can a person who is deprived of insight recognize the Arifs.

اسم اللہ بس گرانست بی بہا
این حقیقت را بدانند مصطفیٰ

Meaning: Ism-e-Allah is a grand trust, its reality is known only to the Holy Prophet.

You must know that some Faqeers are so independent of all the wishes that they need none. They are so much blessed with the treasure of ghinayat and satiation that they even renounce the authority which they have upon the whole world. There are also some so called Faqeers who are ever perplexed to get their bread and butter, and are always running after their needs which destroys their soul. The independent Faqeer recites Ism-e-Allah and the so called indigent Faqeer also recites the same Ism-e-Allah Zaat. There is not any difference in the Ism-e-Allah which they recite but why does one of them become independent while the other remain indigent? The reason is that whoever regards

the honour and grandeur of Ism-e-Allah Zaat, it blesses him with respect, honour and high ranks. While, the one who does not respect Ism-e-Allah, It disgraces him by making him indigent. Same is the matter with the knowledge of scholars (*i.e. if they respect it by practising upon it, it grants them honour but if they use it to earn worldly wealth, It disgraces them*). The knowledge (*if gained with true intention to have closeness of Allah*) is completely a form of favour of Allah for the scholar. The perfect Faqeer, accomplished Dervish, practitioner scholar, supreme Arif Saint, Ghaus and Qutb are those who have crossed the level of Fana Fillah and reached the core of “Kun”. They can reveal the essence of Ism-e-Allah Zaat as well as the true meaning of verses of Quran upon the seekers of Allah through contemplation, spiritual authority, attention and meditation and grant them the Divine presence through their benediction owing to the grandeur of Ism-e-Allah Zaat. Hence, the seeker can observe the spectacle of both the worlds upon his palm and finger nail by the favour of tasawur of Ism-e-Allah Zaat and the spiritual authority gained by the verification of Ism-e-Allah Zaat. The Murshid Kamil gives this lesson to the true seeker of Allah on the very first day and confers these levels upon him when he starts reciting Dawat. Reciting Dawat is not an easy task. The knowledge of Dawat contains grand treasure of secrets of Allah. Quran tells:

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ (المومن-60) ❁

Meaning: And your Lord says, “Call upon Me, I will respond to you.” (Al-Momin-60)

O’ dear! O’ man of wisdom and courtesy! You must also know that Ism-e-Allah Zaat and the Noor of faith are the favour and beneficence of Allah which are inscribed in the core of heart, as Allah says:

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنَّا (المجادله-22) ❁

Meaning: They are those upon whose hearts He has inscribed faith and supported them with His Own Soul. (Al-Mujadala-22)

Such hearts are called the qalb-e-saleem (*the sanctified perfect heart*) due to their close relation with Allah. The qalb-e-saleem is the heart which remains in the state of submission before Allah. The possessor of qalb-e-saleem has dead nafs, alive heart and enlightened soul. His heart observes the straight path and follows it submitting before Allah and attains the totality. Allah says:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۚ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (اشعراء-88,89)

Meaning: The Day when wealth or progeny will not benefit (anyone). But only the one who comes to Allah with a perfect (flawless) heart. (Al-Shuara-88, 89)

Such a heart has got salvation from the inward evils such as khanas⁸⁷, khartum⁸⁸, khatrat⁸⁹, vasvasa⁹⁰, misapprehensions, nafs, Satan and the worldly accidents which distract a person from the path of Allah. Qalb-e-saleem which submits before Allah is blessed with Noor, Kindness and Compassion of Allah. It always follows the orders of Quran and goes against the nafs and Satan.

There are three levels of reciting Dawat. Initially it is recited by tongue, and its prerequisites are to gain the required knowledge, always speak the truth and earn lawfully. Secondly, it is recited by the tasawur of Ism-e-Allah Zaat through the Divine presence which is verified by the heart. Hadiths:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا يَنْظُرُ إِلَى أَعْمَالِكُمْ بَلْ يَنْظُرُ فِي قُلُوبِكُمْ وَيَسْأَلُكُمْ

⁸⁷ The slinking whisperer which distracts from the right path by creating delusions in the heart.

⁸⁸ The intoxicating evil which distracts one by making one addicted of a particular bad habit.

⁸⁹ The satanic dangers.

⁹⁰ The evil suggestions.

Meaning: Verily! Allah neither observes your physical appearance nor deeds rather He observes your hearts and intentions.

نِيَّتِ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ ❁

Meaning: The intention of a Momin is better than his action.

This is the level of the true lover of Holy Prophet who is the beloved and favourite of Allah. He always remains under the kind attention of Allah and is blessed with eternal presence of the holy assembly of Prophet Mohammad being immersed in the ultimate Noor of Oneness of Allah. It is desirable to leave such a devotion and prayer which creates arrogance and conceit in a person and prevents him from acquiring the marifat of Allah. Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says:

وَمَنْ أَرَادَ الْعِبَادَةَ بَعْدَ حُصُولِ الْوُصُولِ فَقَدْ كَفَرَ وَاشْرَكَ بِاللَّهِ تَعَالَى ❁

Meaning: One who intended to worship after attaining the final level of union with Allah, committed infidelity and polytheism.

As, union with Allah is the final level of faith where one is blessed with eternal Divine presence and vision. If one turns his attention away from the vision of Allah and considers praying better than beholding the Beloved then he is surely oblivious and blind of the Reality, so why should not he be considered an infidel!

شد وجود نور از سر تا قدم
هر که فی اللہ نور شد آزا چه غم

Meaning: One who drowns in the Noor of Allah, transforms into Noor from head to toe, then he is relieved from all the worries.

The way to the closeness and recognition of Allah should be covered headlong, rather one should even forget his head and feet (*i.e. himself*). The Holy Prophet said:

مَشَى عَنِ الرَّأْسِ يَدُونِ الْأَقْدَامِ ❁

Meaning: This way (*to Allah*) is covered headlong without steps.

The real muraqabah is performed when the inner eyes of the soul are enlightened and the physical eyes are closed (*i.e. the seeker sees everything with inner eyes not with physical eyes*). The way of performing such muraqabah and seeing with the inner eyes is known to the seeker who has become accomplished in Faqr. Allah says:

وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ (الكهف-24) ❁

Meaning: Do the zikr of your Holy Lord when you forget (*everything*). (Al-Kahf-24)

So, it becomes known that when a person does the zikr of Allah, annihilating himself in Allah, it takes him to the station of Divine Oneness where he is blessed with the Noor of Divine presence. Such a zikr, meditation and muraqabah make a person forget his existence. The Holy Prophet said:

مَنْ عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ ❁

Meaning: One who recognizes his Holy Lord adopts silence.

These are the marvelous levels which are attained on reaching LaHoot Lamakan. It must be understood that the spiritual path leads to the Divine presence and Divine presence is like a sword which kills the infidel and irreligious nafs. The men of Divine presence achieve all their objectives during their presence before Allah. The disciple who does not implore his Murshid to confer the Divine presence upon him is a reprobate as his heart contains love for the carrion world which keeps him deprived of the desire of marifat and vision of Allah. The way of Divine presence drowns the seeker blessed with it into Oneness with Allah. The disciple who does not request his Murshid to take him to the level of Oneness with Allah eventually proves to be disobedient and immodest. The way to the realm of Divinity where the seeker is blessed with Divine presence and marifat of Allah goes through the alive heart which is ever vigil in the state of union

with Allah. Such a heart possesses power of spiritual attraction and absorption due to the closeness of Allah and Noor of Divine presence and vision. All these destinations of the spiritual path are achieved by the true seeker who keeps his attention towards the marifat of Allah and vision of Divine Beauty whether he is at the initial level or the final. Such a seeker attains to the level of Jamiat which means ultimate union with Allah. At this level entire knowledge of Oneness of the Eternally Alive and Forever Sustained Entity is revealed by the power of Ism-e-Allah Zaat and the seeker can read whatever is written on the Guarded Tablet and can see the reality of everything which is verified by his perfect inward. Whoever doubts it is a heretic and infidel. To achieve these spiritual levels the seeker must do the mashq marqoom-e-wajudia i.e. the practice of inscribing Allah's name on body from head to the belly button. This practice sanctifies the soul by turning one against the nafs. One who does not reach these levels, tells a lie and boasts (*if he claims to have marifat and closeness of Allah*). The marvels of mashq marqoom-e-wajudia are described in the following poem:

مشق سر با سر رساند خوش به بین
این بود اسرار وحدت بالیقین

Meaning: The mashq marqoom-e-wajudia reveals the Divine secrets and blesses with the beautiful vision of Allah. It is the secret of attaining Divine Oneness with perfect faith.

این تصور برزخ از هُو یافتن
هُو تصور را زبان خود ساختن

Meaning: This contemplation is the medium to reach Hoo (*the Divine Essence*). When one reaches Hoo, Hoo becomes one's existence. Then one's words become the words of Hoo.

میرد با تو تصور کبریا
این مراتب عارفان واصل خدا

Meaning: It will grant you the vision of the Magnificent Lord and this level is gained only by the Arifs who are united with Allah.

از تصور سینه سر اله
بالتصور دل شود ناظر نگاه

Meaning: If the name of Allah is inscribed on the chest by contemplation, it is filled with secrets of Allah and the heart gains insight and vision.

از تصور ناف به نفس خلاف
هر که این راه نداند لاف لاف

Meaning: By doing this practice on the belly button one gains the power to go against the nafs. Whoever is unaware of this way, he lies and boasts (*if he claims to have closeness of Allah*).

مشق پنجاه پنج ناف تا به سر
این تصور مشق شد صاحب نظر

Meaning: If one performs fifty five exercises of inscribing name of Allah on the body from head to belly, he would become a man of spiritual insight.

مشق محرم میکند همراز رب
باحیا و باوفا و باادب

Meaning: This practice makes one confident of secrets of Allah as well as a modest, loyal and an obedient person.

ابتدائے مشق باشد معرفت
و ز مشق زنده شود عیسیٰ صفت

Meaning: Just in the beginning of doing this practice, a true seeker is blessed with marifat of Allah and its continuous exercise blesses him with eternal life and attributes of Prophets.

مشق معراج است دائم باحضور
و ز حضور مشق شد در غرق نور

Meaning: This practice grants eternal Meraj and Divine presence which eventually drowns the seeker in the Noor of Allah.

کی شاسد مشق را محروم تر
بی خبر از معرفت آن گاؤ خر

Meaning: The people who are inwardly like animals due to their deprivation of closeness to Allah and unawareness of His marifat, do not understand the importance of this practice.

جز با تصور مشق الله پیچ پیچ
هر که این راه نداند پیچ پیچ

Meaning: Without doing this practice of inscribing Allah's name along with contemplation, the way to Allah becomes very complicated. Whoever does not know this way remains low spiritually.

طی بگرداند ترا این مشق حق
زیر پای مشق شد جمله طبق

Meaning: This practice will let you cover the way to Divinity, then all the spheres will come under your feet.

مشق توفیق است با تحقیق دان
عارفان را مشق دائم با عیان

Meaning: Know it verily that this practice is another form of Divine favour. It makes everything visible upon the Arifs and they become eternally enlightened.

مشق راهبر راه رحمت حق نما
مشق معشوق است دائم دل صفا

Meaning: This practice is a guide on the way to Truth and Compassion. It sanctifies the heart of the seeker and makes him beloved of Allah.

مشق تصدیق است راه صادقان
ابتدای مشق باشد لامکان

Meaning: The practice of mashq marqoom-e-wajudia is a source of verification of the way for the true seekers of Allah (*i.e. they can check whether they have opted the right way or the wrong by experiencing the effects of this practice*). If they do this practice with devotion, it would take them to the Lamakan in the very beginning.

The Holy Prophet said:

حَسَنَاتُ الْأَبْرَارِ سَيِّئَاتُ الْمُقَرَّبِينَ ﴿١٠٠﴾

Meaning: The good deeds of the pious ones are like sins for those blessed with closeness of Allah.

The Dawat recited by heart alongwith the Divine presence gained by Ism-e-Allah Zaat is always acceptable if it is recited with complete attention. By the benediction of Dawat recited with the contemplation of beautiful names of Allah, the seeker spiritually crosses both the worlds and his heart is blessed with the closeness of Allah. Then he gains authority over both the worlds and can view their spectacle on his palm or finger nail. Why would such an enlightened person need to draw lines for making impressions or talisman, keep spirits as his agents, fortify himself against jinns, keep check of auspicious or ominous timings or stop eating the meat of wild or mild animals. He does not even need to give charity of his spiritual wealth, perform recital rounds to get the munificence and power to open the

spiritual locks or read or write (*to have the hidden knowledge of the invisible*). All these are the superstitious acts which create distractions and lurking fears among the imperfect ones. The perfect ones never adopt such superstitious acts.

The third level of Dawat is to recite it by soul which converts the reciter into Noor. By reciting this Dawat nothing of the skies and earth, world and hereafter remains hidden from the seeker. The wise practitioner of Dawat is the one who gains authority over everything but never lets his nafs indulge in the pleasure of this authority (*i.e. never gets proud over this authority nor uses it for his own benefit*).

Prophet Moses said to Allah:

﴿لَمَّا أَنْزَلْتُ إِلَىٰ مِنْ خَيْرٍ فَقِيْرٌ﴾ (القصص-24) ❁

Meaning: Indeed I am in need of whatever good you would send down to me. (Al-Qasess-24)

The Faeqer who views the world and hereafter unveiled before him is attributed with four qualities:

بَانظَرِ عَالَمِ كَنْدِ عَارِفِ فَقِيْرِ
دِر قِيْدِ اَوْ عَالَمِ شُوْدِ هِر مَلِكِ گِیْرِ

Meaning: Firstly, if the Faeqer wishes, he can convert the whole world into an Arif as he has authority over each and everything of the universe.

بَانظَرِ غَرَقِ آوَرْدِ بَرْدِ حَضُوْرِ بَاشْعُوْرِ
اِحْتِیَاجِ نَدَارْدِ قِیْلِ قَالِ ذِكْرِ مَذْکُوْرِ

Meaning: Secondly, just by his spiritual attention, he can let his seekers enter the state of Divine presence and come out of it keeping them vigilant. He does not need to involve them in verbal discussions and lengthy invocations.

بناظر عالم کند مفلس غنی
بناظر ناظر کند حاضر نبی

Meaning: Thirdly, he can convert an ignorant into a scholar and an indigent into a generous person just by his effective glance. Fourthly, his glance is so powerful that he can bless the seekers with spiritual presence before the Holy Prophet just by his attention.

هر که منکر از خدا وحدت کرم
کافری مشرک شود اهل از صنم

Meaning: The person who denies that Oneness with Allah is possible, becomes infidel, polytheist and an idol worshipper.

راه اسلامی به تصدیق زبان
دل زبان چون یک شود بیند عیان

Meaning: The Islamic faith initiates with verification by tongue (*that Allah is the only One to be worshipped*). When heart coordinates with the tongue i.e. there remains only One Allah in the heart, then the faith is accomplished and the seeker is blessed with the vision of Allah.

غرق فی در ذات آن باشد حضور
غرق شد اثبات وحدت ذات نور

Meaning: Then the seeker drowns in the Divine Essence and finds eternal presence before Allah. By immersing in the Noor of the Essence, he affirms the Oneness of Allah after experiencing it personally.

Mystic immersion may be of many kinds which drown the spiritual being of the seeker in the Noor of Ism-e-Allah. Some of them are; immersing in the Noor by forgetting oneself, immersing spiritually, immersing inwardly by coming in the protection of Allah who is the ultimate Protector, the perfect immersing, the

sacrificial immersing, immersing completely in Allah, immersing in the LaHoot Lamakan, immersing in having the Divine vision with open eyes, immersing in the Divine Noor, immersing in the Noor of faith, immersing in Allah in such a way that there remains no veil of darkness before the seeker. All these kinds of spiritual immersion can be experienced and achieved by the tasawur of Ism-e-Allah Zaat which is the way of having favour of Allah to distinguish between the right and wrong as it is based upon union with the Reality and observation of Noor of Allah after having Divine presence. A true seeker must approach these levels on the very first day. The access to these levels is also possible by the benediction of mashq margoom-e-wajudia alongwith tasawur of Ism-e-Allah Zaat which reveal complete knowledge of Allah, the Eternally Sustained and Forever Alive. Every reality of past, present and future is also exposed upon the seeker.

There are some other kinds of immersion which are not truly mystic rather a misunderstanding of the person trapped in spiritual decline due to lack of marifat and union of Allah. These kinds are; immersing in (*appetites of*) nafs, immersing in satanic dangers and misapprehensions, immersing in devilish illusions which create distracting amazement, immersing in the perplexity created due to love of the world. Basically, all these kinds of immersion are just a deceit and are experienced by those deprived of spiritual elevation obtained by marifat of Allah.

غرق وحدت رهبری را پیشوا
باغرق حاضر شود عارف خدا

Meaning: Spiritual immersion leads to Divine Oneness and makes the seeker an Arif of Allah by blessing him with Divine presence.

The real man of spiritual immersion drowns in his own existence and takes out pearls of marifat from his inward by ending all the

confusions (*about the Reality*). The ignorant fools who are men of lust are totally unaware of these levels. Who can be called a scholar? The one who gains knowledge to such an extent that it automatically becomes his practice i.e. he is so much obsessed by his knowledge that he cannot stay without practising upon it.

تو و قیوم پیش تو قائم
تو گرفتار دیگرے دائم

Meaning: The Eternally Sustained and Forever Alive Divine Essence is always with you but alas! You are ever attentive towards others.

One who recites *اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ* (*All praises are for Allah the Lord of worlds*) and understands its meaning, even then presents his requests before people is obviously a Satan.

صبر شکر کردم بمنت صد هزار
نیست مارا جز خدا کس اعتبار

Meaning: I observe patience and remain grateful to Allah in the time of need rather than requesting people, as I do not trust anyone but Allah.

The Holy Prophet said:

﴿طَلَبُ الرِّزْقِ أَشَدُّ مِنْ طَلَبِ أَجَلِهِ﴾

Meaning: Livelihood seeks a person more intensely than his death.

Allah says:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾ (Hood-6)

Meaning: And there is no creature on earth but that its provision is due upon Allah. (Hood-6)

ای نفس چوں سوزی کم نہ شود آنچه روزی ما

Meaning: O' nafs why are you worried about the livelihood? Whatever livelihood Allah has written in our destiny will never lessen.

Some people seek livelihood but it goes out of their reach, some people seek faith but faith is disgusted of them. One who only seeks Allah, the livelihood seeks him and faith is embedded in his flesh and bones rather in his whole existence. This is the level of Hama Oast⁹¹ (*Only Allah exists*) where the seeker gets command over each and every particle of the universe according to the verse *كُلَّ شَيْءٍ مُحِيطٌ* meaning: “Allah encompasses everything”. Now, he is neither Allah nor other than Allah. Allah is never away from His men, it is the men who are away from Allah. A person should always be obedient to Allah and remain in the state of servitude. Without obedience and servitude his life would be left with embarrassment only. However, the servitude and obedience should be eternal and perfect (*i.e. inward as well as outward*), only such servitude grants the marifat of Truth. O' dear, a person can be recognized by intellect. There are four kinds of intellect; intellect of nafs which seeks only the wishes of the world, intellect of the heart which seeks inward purgation and marifat, intellect of the soul which feels embarrassed upon committing indecent acts and intellect of the sir'r⁹² which seeks observation of Divine secrets and vision of Allah. When all these intellects combine that is called the intellect of totality. This intellect is the foundation of true faith and blesses with the Noor of Allah which is the favour of Allah and the source to reach and verify the Divine presence.

هر مطالب آخرت دریافت
اسم الله پیشوائے ساختم

⁹¹ The school of thought of Sultan Bahoo about existence.

⁹² The core of human inward which contains Divine secret.

Meaning: When I made Ism-e-Allah my guide, I achieved all my objectives and found the secrets of the life hereafter.

گم شدم در ذات وحدت لایزال
معرفت توحید اینست حق وصال

Meaning: I immersed myself in Oneness of the eternal Divinity. The real marifat of Divine Oneness is obtained after such union with Allah.

توحید مثل آب جو و عارفان در آب جو
چون ماهی در آب گم شود آب گو

Meaning: Divine Oneness is like a lake and the Arifs are drowned in this lake like fish. When a fish drowns in water of lake, it observes water everywhere.

When an Arif reaches this level, life and death become same for him.

روح بر لاهوت قالب زیر خاک
قلب در ذکر است قالب را چه باک

Meaning: Bahoo's body is in the grave but soul is in LaHoot, the world of Divinity. His heart is ever doing the zikr of Allah, so his body is also safe from decaying and other dangers of grave.

گم قبر گمنام بے نام و نشان
جثه را باخود برد در لامکان

Meaning: Even if his grave remains unnoticed and anonymous he does not care because he has taken his whole existence to the Lamakan i.e. the station beyond all stations.

و ز خاک باهو یا هو برآید هو بنام
عارفان را ذکر یا هو شد تمام

Meaning: The voice of zikr of Ya-Hoo raises from the grave of Bahoo as the Arifs are eternally engrossed in the zikr of Ya-Hoo.

O' dear! Every spiritual level is based on the level of one's belief. One who is steadfast upon faith attains high levels of belief. The right belief is gained through the guidance of Prophets and Saints who are the guides upon the path of Allah. The belief which cannot carry a person towards Allah taking him out of infidelity and polytheism, is not the right belief, it is just a filth deposited on heart due to the lusts of nafs. The right belief leads towards verification and verification is only possible after personal observation and vision. This level of verification is the destiny of Faqeers and Arifs who are the men of vision of Allah. Verification leads to complete trust and this is the level of union with Allah. Union with Allah is the level of Fana Fillah and perfect immersion in the Noor of Allah which means absolute Divine Oneness. The collection of all these levels is called "sidq"⁹³. The symbol of sidq is that the true seeker having sidq remains restless day and night, neither he sleeps in night nor finds peace in the day. The intense love of The One and the desire to attain His marifat and union keeps the true seeker restless unless this longing and anxiety takes him to the final level of closeness of Allah. The seeker of the Truth must prudently keep his belief firm. If his belief is firm, the Truth would not let him indulge in falsehood, even if he is inclined towards it. One must know that the Divine presence gained through Ism-e-Allah Zaat is more powerful than the dream or the muraqabah which is like death, as it can grant the seeker the vision of Allah more quickly than wind or lightening. One who is blessed with the vision of the Noor of Allah becomes extremely courageous and magnanimous, hence, can bear the burden of both the worlds. The closeness of Allah grants him the strength to tolerate the reprehension of common people. The Arif

⁹³ Attribute of truthfulness which is possessed by all Prophets, sacred Companions, perfect Saints, Arifs and Faqeers.

has four witnesses; first is keeping quiet, second is conniving at others' faults which is an outcome of keeping quiet, third is salvation (*from worldly wishes*) which leads to the fourth witness i.e. not being troublesome for others. All these are the attributes of a Faqeer. However, if a person wastes the favour given by Allah and earns disgrace by not adopting these attributes, then he must not be called a Faqeer, he is just a fool who lets himself be dishonoured in the world.

DISCUSSION ABOUT TRUE FAQEERS WHO ARE MEN OF ALLAH AND FAKE FAQEERS WHO ARE MEN OF GREED

The men of greed are many but men of Allah are a few. You must know who is a true Faqeer. If a person says his prayer on the Throne, he has not become a Faqeer. If a person can read the Guarded Tablet with his open eyes, he cannot be considered a Faqeer. If someone can view the spectacle of both the worlds on his thumb nail, has killed his nafs by extreme mystic struggle, has gained authority over all the angels and jinns, can meet the souls of the Prophets and Saints spiritually and has earned respect and ranks in the world by showing his power of miracles and unveiling even then he cannot be considered an Arif Billah Faqeer. If a person flies at a distance of seventy years across the Throne even then he can be trapped by the lusts of his nafs. Who is an Arif Billah Faqeer? He is the One who is completely annihilated in Allah and has found His ultimate closeness and ever stays in LaHoot Lamakan. He attains Divine presence by sacrificing himself and converses with Allah voicelessly. A Faqeer is blessed with permanent presence of the holy assembly of Prophet Mohammad. If a person remains deprived of marifat and proximity of Allah even after acquiring the way of Faqr, then he is surely unaware of the real way of Faqr. Faqr is the way of Divine presence and the proof of Divine presence is to

observe it personally. Faqr is most desirable in the court of Allah. It is the way to know the ultimate Divine secrets which are revealed directly upon the soul and which is the honour of Prophets who reached the station of Divine secrets i.e. the station of absolute Oneness. That station is independent of emulation. Only Allah! Everything other than Allah is lust.

O' dear! The people who go against shariah⁹⁴, the seekers of world, ignorants who oppose the real knowledge of religion, admirers of apparent beauty, drunkards, those who leave salat and indulge in wrong innovations, all of them are deprived of marifat of Allah, way of Faqr and the right guidance. They are certainly trapped by Satan and desires of nafs. One must know that there are many kinds of knowledge, some of which are holy and some are disgustful. Holy knowledge grants marifat and proximity of Allah, while the disgustful knowledge prevents one from these blessings. Prophet Adam had the holy knowledge which was conferred upon him directly from Allah and taught the way to get close to Rahman. This knowledge is the true knowledge as it is from the Truth itself. It is the knowledge of vision and marifat of Allah, it blesses the seeker with forgiveness and takes him to the level of لَا تَحْزَنُ وَلَا تَخَفُ meaning: "Neither do they grieve nor fear." Both the worlds are encompassed by knowledge while whole knowledge is present in kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ and kalma tayyab is in Ism-e-Allah Zaat. Whoever recites kalma tayyab with verification by heart and understands its essence comes to know every knowledge, then nothing remains hidden from him. The outward knowledge is essential to travel the path while inward knowledge is bestowed through the marifat and closeness of Allah. If someone wants to

⁹⁴ Shariah is the set of Islamic laws which includes obligations like prayers, fasts, zakat, and hajj as well as virtues like telling the truth, fulfilling promises, veiling of women from strangers, helping the needy etc. Shariah also forbids evils like making partners with Allah, cheating or lying with others, theft, adultery, backbiting, blaming others wrongly etc.

learn the inward knowledge which is about the Divine Oneness, he should seek it from its scholar. The scholar of inward knowledge is the one who has learnt it directly from the inward teacher (*i.e. Allah*) in eternity when he was without head, tongue, eyes, hands, ears, feet and heart. He reads this beneficent knowledge of marifat of Divine Oneness without tongue, listens it without ears, views it without eyes, goes to learn it without feet and holds it without hands (*i.e. he learns it inwardly without physical senses and body parts as he did in eternity*). Such an alive hearted Arif has an eternal life in the world and hereafter. These are the Arifs whose being is complete Noor, they read the enlightened knowledge of marifat of Divine Oneness and are annihilated in Allah in such a way that they are vigilant during the Divine presence even after annihilation. Their being is forgiven forever so they have found eternal bliss due to the kindness of their Beloved. This is the rank of the Divine scholar whose inward is repleted. Whoever learns the knowledge of marifat of Divine Oneness from Him, does not need to learn any other kind of knowledge.

The Holy Prophet said:

مَنْ عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ وَمَنْ سَكَتَ سَلَّمَ وَمَنْ سَلَّمَ نَجَّى ❁

Meaning: One who recognizes his Lord adopts silence, the one who adopts silence remains safe and the one who remains safe gets salvation.

These levels are gained by the Divine scholars having pure inward.

The explanation of the brigands of inward path i.e. the nafs, the Satan, khannas, khartum, vasvasa, khatrat, superstitions, the hypocritic soul, the sick heart, distracting worries of the world, the ignorant fools and explanation of the inward which is favoured by Allah, explanation of the verified inward, explanation

of the infidel inward as well as explanation of the sincere and vigilant outward follows;

Whoever considers that Faqr of Prophet Mohammad is useless, goes empty handed from this world. Whoever considers that Faqueers are not beneficent, remains deprived of beneficence. Whoever considers that Faqr of Faqeer is without wisdom becomes unwise. Whoever considers that the Arif Faqeer who possesses tasawur of Ism-e-Allah Zaat is ignorant, he himself is ignorant even if outwardly he is a scholar and will surely suffer destruction in the world due to his impudence towards Faqueers. Only Allah! Everything other than Allah is lust. The Holy Prophet said:

كُلُّ إِنَاءٍ يَتَشَخَّصُ بِمَا فِيهِ ❁

Meaning: Whatever is contained in the vessel only that comes out of it.

A Faqeer is like a pellucid mirror, everyone sees his own reality in him just as the mirror shows red as red and black as black. You must always respect the perfect Faqueers and the practitioner scholars without any hypocrisy, even when you see their picture on a wall. If you are an intelligent person then only a clue is enough for you but if you are a fool then no advice will affect you as the fools are obsessed by their nafs. The men of nafs are like flies which can fly but can never approach the height where a falcon can reach. The Holy Prophet said:

الْفَقْرُ لَا يَحْتَاجُ إِلَّا إِلَى اللَّهِ ❁

Meaning: Faqr needs nothing (*from anyone*) except Allah.

The Faqeer who is independent of all needs possesses tasawur of Ism-e-Allah Zaat and is accomplished in reciting Dawat-e-Takseer⁹⁵ as well as proficient of knowledge of panacea alchemy.

⁹⁵ Takseer means augmentation. Dawat is the spiritual act to meet sacred souls to seek their help and beneficence. Dawat-e-Takseer is the Dawat in (*continued on next page*)

His sight is like Paras⁹⁶ stone and he is a man of perfect authority.

ہم کاملم ہم عالمم ہم حق نما
احتیاج کس ندارم جز خدا

Meaning: I am accomplished Faqeer and perfect scholar and a guide towards Reality. I need none except Allah.

Whatever I say is not out of my own desire, rather my every word is by the order and permission of the Holy Prophet. One must know that the Faqueers and Arifs of Allah are like jewelers owing to their inward purity. They can recognize the good and evil by their glance just like a jeweler can check the purity and impurity of gold. It should be known that the Faqueers and Arifs of Allah are blessed with the doubtless hidden and inspirational knowledge and the devotions which are the marvels and miracles of the Holy Prophet. When the Holy Prophet departed from this world (*physically*), this knowledge was left back as one of his blessings, by his grace and authority. This inspirational and hidden inward knowledge can be acquired by the beneficence and spiritual company of the Holy Prophet, as it is his knowledge. You must not suspect or criticize this knowledge as it is verified through proofs. Whoever doubts it is heretic. One who gains this knowledge becomes enlightened knower of the hidden knowledge and views every reality with his eyes. Distinguishing between a liar and faithless person and a truly religious person, discovering the auspicious moment which is hidden in twenty four hours of Friday⁹⁷, discovering the Ism-e-Azam which is hidden in ninety nine beautiful names of Allah, recognizing the Saints who are hidden among common people, discovering the night of salvation which is hidden in the month of Ramadan, all

(continued from last page) which the seeker progresses by meeting the sacred souls one by one in each Dawat and eventually reaches Allah through their guidance.

⁹⁶ The stone which turns everything into gold that touches it.

⁹⁷ Muslims consider Friday as auspicious day of the week.

these can be discovered in one moment without any struggle or devotion by the favour of Allah through the Divine presence gained by the power of Ism-e-Allah Zaat and through the spiritual meetings with the souls of the Saints and all this is acquired from the Murshid Kamil Arif Billah who is the man of sainthood.

The Holy Prophet said:

❁ مَنْ عَرَفَ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

Meaning: One who recognizes Allah, nothing of the skies and earth remains hidden from him.

It is stated:

❁ الْإِيمَانُ بَيْنَ الْخَوْفِ وَالرَّجَاءِ

Meaning: Faith lies between fear and hope.

What do we mean by fear and hope? Fear means that one should keep his attention towards the Doomsday, rather, view it before him with open eyes and should separate himself from lustful wishes of the nafs. Allah says:

❁ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ (النّازعات 40-41)

Meaning: He who prevented his nafs from lustful wishes. Then indeed, heaven will be (his) abode. (An-Naziat-40,41)

So, it is evident that only those will enter the heaven who have (right) faith. The other part of faith is hope which means that the enlightened person reaches the station of eternity which is the station of beneficence and graciousness, enters the row of faithfals, listens the Divine call of اَلَسْتُ بِرَبِّكُمْ meaning: (Am I not your Sustainer and Provident?) and then answers along with other pure souls with utmost love and devotion قَالُوا بَلَىٰ meaning: (They replied, "Yes, You are!"). Hence, he becomes the true Muslim and his soul finds eternal bliss. Then, the knowledge of

marifat of Divine Oneness is revealed upon him and he ever remains immersed in the state of closeness with Allah. The rank of Saints who are men of hope is stated in this verse by Allah:

﴿إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (يونس-62)

Meaning: No doubt! The Friends of Allah will not have any fear, nor will they grieve. (Younus-62)

The verifiers of faith are Ism-e-Allah Zaat, verses of the Quran and Hadiths which distinguish a faithful from an unfaithful. The faith of a person is verified in this way that when the perfect Murshid blesses his disciple with the tasawur of Ism-e-Allah Zaat, tasawur of Ism-e-Mohammad⁹⁸, ninety nine beautiful names of Allah, all the verses of the Holy Quran and kalma tayyab

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ and grants him the Divine presence, then, if he is true faithful, the beneficent effects of Ism-e-Allah Zaat, verses of Quran, the Ism-e-Azam, ninety nine beautiful names of Allah and Hadiths will sustain in his existence and will continuously benefit him. Due to their grandeur and powerful beneficent effects, his heart would be purified and the straight path would be conferred upon him. He will remain steadfast on the right path till his death and will never turn away from Allah. He would affirm the Eternal Reality, adopt the attributes of Christ i.e. his breath will become powerfully alive and he would acquire the morals of the Holy Prophet. Hence, by the favour of Allah his faith would become perfect and doubtless. While, Ism-e-Allah Zaat and shariah of Prophet Mohammad would not sustain in the existence of a faithless person, neither the verses of Quran would benefit him nor the invocation of names of Allah would affect him. Zikr of Ism-e-Azam would not continue in his existence. If he would recite Dawat, he would be regressed and would lose his trust upon it. Gradually, he would start disbelieving the words of Allah and would be trapped in the appetites of nafs.

⁹⁸ Holy name of Prophet Mohammad.

At last he would turn polytheist becoming a companion of Satan and will always run after the petty world. The state of his nafs would deteriorate day by day and he would remain indulged in ego and complaints.

ہر کہ با ایمان بود حاضر دوام
در طلب مولیٰ بود ایمان تمام

Meaning: One whose faith is perfected, is blessed with eternal Divine presence, and faith is accomplished by seeking Allah truly.

Faith depends upon belief, belief is gained through trust, trust comes through seeing and seeing Allah is possible only through an alive heart. How can the humans who are like blindfolded animals know these levels? The fortification of faith is the love of Allah and love of Prophet Mohammad. All other kinds of love should be based on these two loves.

ہر کہ این را ہے نداند سر ہوا
اہل ایمان دائمی شد با خدا

Meaning: The faithfuls ever remain with Allah. Whoever is unaware of this way is captured in lustful desires.

Faqeers are always with Allah. Faqeers are those faithful Momins who are obedient and modest. The Holy Prophet said:

☆ الْحَيَاءُ مِنَ الْإِيمَانِ

Meaning: Modesty is the symbol of faith.

Being with Allah always is called absolute Jamiat. The immodest people are the seekers of the world and are always worried to gain it. This is called absolute and total ignorance. If you come towards Allah, you will find the doors open لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ and if you do not, then Allah does not need anyone.

❁ الْإِسْلَامُ حَقٌّ وَالْكُفْرُ بَاطِلٌ

Meaning: Islam is truth and infidelity is falsehood.

Whoever seeks falsehood is stupid as he turns away from the marifat of Divine Oneness and the true Faqr of Prophet Mohammad and takes up worldliness which is the pride of Pharaoh. How can such people be counted among the humans! They are worse than animals. O' dear! Be a wise man! Look towards the graveyards and try to understand the condition of dead in the graves. Just after a few days you would be one of them. Acquire the marifat of Allah as time is like a sword which is cutting your life short. Avail the time you are left with, if you will not, then the fact is that at last you will die. Allah says:

❁ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (آل عمران-185)

Meaning: Everyone will taste death. (Aal-e-Imran-185)

The Holy Prophet said:

❁ يَمْوُذُ الْعَيْنُ مِنْ قَسْوَةِ الْقَلْبِ وَقَسْوَةِ الْقَلْبِ مِنْ أَكْلِ الْحَرَامِ وَأَكْلِ الْحَرَامِ مِنْ كَثَرِ الدُّنُوبِ وَكَثَرَةُ الدُّنُوبِ مِنْ طُولِ الْأَمَلِ وَطُولُ الْأَمَلِ مِنْ نِسْيَانِ الْمَوْتِ وَنِسْيَانِ الْمَوْتِ مِنْ حُبِّ الدُّنْيَا وَحُبِّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

Meaning: Eyes do not cry due to the callousness of heart, callousness of heart is due to earning illegitimate livelihood, illegitimate earning is due to excess of sins, the excess of sins is due to the extra hopes, the reason of extra hopes is forgetting the death, one forgets death due to the love of world and love of world is the root cause of all sins.

One whose whole being is purified inwardly and outwardly by the tasawur of Ism-e-Allah Zaat is relieved from the worries of accountability about his beginning and end. O' people of lust! This is the privilege of Friends of Allah, as He says:

❁ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (يونس-62)

Meaning: No doubt: The Friends of Allah will not have any fear, nor will they grieve. (Younus-62)

گاه ابتدا گاه انتها، دل در میان هشیار شد
در یکدمی صد بار پنجاه معرفت دیدار شد

Meaning: Sometimes the Friends of Allah are spiritually at the station of eternal beginning and sometimes at the eternal end but their heart remains vigilant in every state and is blessed with the vision of Allah one hundred and fifty times every moment.

آتش دیدار سوزد همچو چوبه خشک را
این ریاضت اولیا را شد نصیبی از خدا

Meaning: The blaze of close vision of Allah burns them like fire burns dry sticks. This is their mystic endeavour which is conferred upon them by Allah.

نیست آنجا نفس شیطان نیست دنیا دون زشت
نیست آنجا ازل و ابد نیست حورو نه بهشت

Meaning: Neither there is nafs and Satan nor the hideous world at the station where they enjoy closeness of Allah. Neither it can be called pre-existence nor eternity, neither there is heaven nor houries or other pleasures of heaven.

نیست منزل نه مقام و نیست کونین و مکان
بیشل باهوش ینم و باقرب او در لامکان

Meaning: Neither there are waystations nor destinations, neither the worlds nor time and space. I vigilantly see the unparalleled Entity and enjoy His closeness at the station which is beyond all stations.

نیست آنجا ذکر و فکر و نیست ورد و نه ثنا
غرق فی التوحید گشتم شد حضوری با خدا

Meaning: Neither there is invocation or meditation nor recitals or glorification at the station where I am drowned in the Divine Oneness and blessed with Divine presence.

در حضوری کس نه گنجید طالبا دیدار بین
این مراتب طالبان را شد نصیبی بالیقین

Meaning: O' seeker! There is not any space for anyone between Allah and His lover at the time of Divine presence, you just engross yourself in His vision forgetting everything else. This blessing is obtained by the seeker of Allah through perfect belief.

باهو بایا هو یقین حق الیقین را خوش نگر
این مراتب عارفان کاملان صاحب نظر

Meaning: Bahoo has gained the perfect belief by the zikr of Ya-Hoo and now he see the Divine Essence with certainty of faith. This level is only the destiny of perfect Arifs who are men of vision.

Listen O' false and mean seeker who is trapped in nafs and O' imperfect Murshid who is worthless like a fly! Let me explain the difference between the sacred marifat of the Truth and disgraced marifat (*knowledge*) of falsehood. Marifat is of twelve kinds and is obtained through twelve kinds of favour and can be verified in twelve ways. The real scholar of marifat of Allah who is an Arif grants complete marifat of all kinds of marifat to a true seeker in just twelve days. First of all one should know that marifat and its knowledge cannot be gained except from the scholars of marifat who are the Divine scholars. Marifat is a knowledge and its scholars are the Arifs i.e. the knowers of Allah. The knowledge of marifat⁹⁹ of inward makes one the scholar and knower of inward, the knowledge of marifat of nafs makes one the scholar and knower of nafs, knowledge of marifat

⁹⁹ Here marifat refers to complete inward and outward knowledge about any particular thing.

of soul makes one scholar and knower of soul, knowledge of marifat of sir'r makes one scholar and knower of sir'r, knowledge of marifat of creation makes one scholar and knower of creation, knowledge of marifat of Satan makes one scholar and knower of Satan, knowledge of marifat of jinns makes one scholar and knower of jinns, knowledge of marifat of angels and supernatural beings makes one scholar and knower of angels and supernatural beings, knowledge of marifat of zikr and meditation makes one scholar and knower of zikr and meditation, knowledge of marifat of recital rounds makes one scholar and knower of recital rounds, knowledge of marifat of Dawat and recitation of Quran makes one scholar and knower of Dawat and a learned reciter of Quran, knowledge of marifat of the Holy Lord and level of Fana Fillah¹⁰⁰ makes one a Fana Fillah scholar and knower of the Holy Lord, the knowledge and marifat of Fana Fi Ism-e-Mohammad¹⁰¹ makes one scholar and knower of level of Fana Fi Ism-e-Mohammad annihilating him in Prophet Mohammad, then he is blessed with eternal presence of the holy assembly of Prophet Mohammad. The knowledge of marifat of Fana Fi Shaikh¹⁰² takes one to the level of Fana Fi Shaikh and makes one its scholar and knower, however its conditions is that there should not be a Satan in the form of a Shaikh¹⁰³ because contemplation of such a Shaikh is like idol worshipping. The real Fana Fi Shaikh Arif is the one who gains absorption in Divine Oneness and marifat of Allah through the contemplation of countenance of his Shaikh which liberates him of all the worries. The knowledge of marifat of levels of Ghaus and Qutbs makes one scholar and knower of level of Ghaus and Qutb taking him to these levels, hence he can travel spiritually through all the spheres from deep down the earth till the Throne. The knowledge

¹⁰⁰ Annihilation in Allah

¹⁰¹ Annihilation in the holy name of Prophet Mohammad

¹⁰² Annihilation in the Shaikh i.e. the spiritual guide. Shaikh is synonym for Murshid.

¹⁰³ The Shaikh who is not at the level of Fana Fillah Baqa Billah is verily a Satan and is not eligible to be a Shaikh.

of marifat of verification (*of whatever one observes spiritually and inwardly*) makes one a man of verification and the scholar and knower of Truth, hence he becomes a true Momin and faithful Muslim. The knowledge of marifat of pre-existence makes one scholar and knower of pre-existence, knowledge of marifat of eternity makes one scholar and knower of eternity, the knowledge of marifat of hereafter makes one scholar and knower of hereafter, knowledge of marifat of the world makes one scholar and knower of the world. If one acquires *مُوْتُوْا قَبْلَ أَنْ تَمُوْتُوْا* i.e. “Death before dying” in this world, he would be blessed with the eternal closeness of Allah. Marifat and death (*before dying*) are twins and are like the wings of an Arif Billah (*which help him in spiritual flight*). One must know that if one is not blessed outwardly with the efficacy of spiritual sight (*of a perfect Murshid*) then gaining inward marifat of Faqr is not possible for him. One whose inward has attained the level of verification (*of the marifat he has acquired*), is conferred with all the outward authorities as well, whether it is authority over worldly riches or the authoritative spiritual sight. Such a person is the real Arif. The foolish people call anyone an Arif even if that person is totally unaware of the inward marifat and observations.

عارفان را میشناسم و ز فنا

کی بود این عارفان بی حیا

Meaning: I recognize the Arifs from their state of annihilation. How can these immodest people be considered Arifs!

ابتدائے عارف مراتب اولیا

انتہائے عارف مشرف بالقا

Meaning: The initial level of an Arif is to become Saint and his final level is to be blessed with vision and closeness of Allah.

All the states and stations of the spiritual journey lie in one point and that is the perfect Murshid who is like thousand books. Arifs, Faqueers and Saints find union with Allah through two spiritual deeds i.e. by gaining perfection in marifat and becoming a practitioner of Dawat.

دعوت از یکدم برآید عامل است
باتوجه برد حاضر کامل است

Meaning: One whose Dawat starts just in a moment is the real practitioner of Dawat and the Murshid who can take his seekers to the Divine presence with his powerful attention is perfect in marifat of Allah.

The Dawat which continues in a moment can be explained as the Dawat which takes the reciter to the station of pre-existence among the rows of Prophets and Saints in just a moment of breath holding through contemplation, meditation, concentration and spiritual authority. In the same way he can reach stations of eternity, world, hereafter and the station of absolute Divinity i.e. LaHoot in the same moment and can meet the souls of all the Momins and Muslims by the Divine favour. Making them his companion, he presents himself in the holy assembly of Prophet Mohammad and requests him to resolve any critical issue he has been facing. Then, comes out of this state in a moment having his request granted, this is called the Dawat-e-Qaboor¹⁰⁴ which grants proximity to Allah. Perfect Murshid is the one who can take his disciples to this level by his spiritually powerful attention and solve all their problems. He has the power that whenever and wherever someone needs his help and calls him, he can reach there with his being of nafs or being of heart or being of soul or being of sir'r or being of Noor and help that person by the Divine favour. The Murshid who is deprived of this attribute and power is not a perfect Murshid rather he is like

¹⁰⁴ Dawat which is recited at shrines or the Dawat which connects with pure souls.

a beast of burden carrying the load of his disciples like a donkey carries the load. Only Allah! Everything other than Allah is lust.

One must know who is the witness of marifat and which is the way of Arifs? The witness of marifat is closeness of Allah and the Arifs follow the way of Divine presence keeping their eyes upon the vision of Allah. They are aware of all the mystic ways. This is the privilege of Sultan-ul-Arifeen¹⁰⁵ who are the kings of Faqr in both the worlds. The secret of marifat is known only by the one who has tasted the pleasure of vision and closeness of Allah, has acquired marifat directly from the Divine court and has reached the final level of marifat by viewing everything with his own eyes. The way of marifat is not related with verbal discussions rather it is related with observation and beholding. Arifs are always beholding their Beloved. They consider it carrion and unlawful to behold anything or anyone but the Beloved. How foolish and strange are the people who are at the level of carrion but claim to have marifat and vision of Allah! Another symbol of perfect Arif (*perfect Murshid*) is that his seekers become Arif on the very first day (*of his bayat*), then they do not need to perform any kind of zikr, meditation, recital rounds or acquire outward knowledge till death. The outward knowledge creates conceit or lust.

The Holy Prophet said:

مَنْ عَرَفَ رَبَّهُ فَقَدْ كَلَّمَ لِسَانَهُ ❁

Meaning: One who recognizes his Holy Lord adopts silence.

If Arif speaks, his one word is so comprehensive and effective that it blesses the seeker with complete knowledge from beginning till end and addresses all his objectives. The Arifs of nafs are abundant, Arifs of heart are also many, Arifs of soul are the signs of Allah. Only one out of thousands is the Arif who has reached the level of Divine presence, observation of Noor and

¹⁰⁵ King of all Arifs, referring to the spiritual leaders of Sarwari Qadri Order.

vision of Allah. My words are according to my experience. Knowledge of Allah is sufficient for me.

EXPLANATION OF MARIFAT

No one can acquire marifat and become an Arif unless one spiritually takes bayat at the hand of the Holy Prophet and he gives spiritual persuasion and guidance and helps that person by holding his hand. The first symbol of perfection of a Murshid is that he inwardly carries the seeker to the holy assembly of Prophet Mohammad and lets him be blessed with the spiritual persuasion from the Holy Prophet. It is compulsory for the seeker to take only such a perfect Murshid as his guide. Taking persuasion from an imperfect Murshid who is deprived of this power and attribute is unlawful upon the seeker. Which is the knowledge whose one point contains entire universal knowledge, rituals and ways to reach the Eternally Sustained and Forever Alive Entity, complete knowledge of Taurah, Gospel, Psalms, Quran, Qudsi Hadiths and Hadiths of the Holy Prophet as well as the knowledge written upon the Guarded Tablet and the knowledge of all creations? It is the knowledge of expression of one universal word with its full powers. Which is that universal word? It is the word “Kun”. One who reaches the core and essence of the word “Kun” (*and acquires its powers*) he does not need to get any other outward or inward knowledge. If he has acquired the powerful knowledge of Kun, his one word contains effect of entire knowledge.

The Holy Prophet said:

الْعِلْمُ نُكْتَةٌ وَكَثْرَتُهَا الْجُهَالُ ❁

Meaning: Knowledge is just a point and its excess (*various forms*) is for the ignorant.

The essence of zikr and meditation is obtained by experiencing spiritual states. The real zikr and meditation are those whose effects let the seeker pass through various spiritual states and bless him with Divine presence. Without having the Divine presence, whatever a person experiences through his zikr and meditation is not the true spiritual state, rather just his illusion. All the levels of marifat are covered by passing through various spiritual states which eventually take the seeker to the level of Jamiat¹⁰⁶ conferring upon him the vision of the exalted Divine Beauty which is unparalleled, everlasting and magnificent. The perfect Murshid grants the knowledge of powerful word of Kun to his true seeker on the very first day. The (*sincere and strong*) seeker who acquires the knowledge of Kun in the very beginning becomes dominant over all the scholars and all his inward and outward parts completely convert to Noor. Through this knowledge of Kun, the seeker of Allah gains entire worldly as well as religious knowledge, hence achieves all his objectives. The spiritual states which result from zikr and meditation grant Divine observations and marifat of Allah, bless with the state of vision of exact Divinity, drown the seeker in Divine Oneness conferring upon him the closeness of Allah, Divine presence, vision of Divine Beauty and ultimately honour him with the level of Jamiat. This is the way through which an Arif Faqeer becomes king of both the worlds and both the worlds become his slave, then the seekers of Allah take bayat upon his hands and he guides them towards proximity of Allah.

اگر بخوای خوش حیاتی طلب کن مرشد زکن
ازکنه کن جمله حصولت بس ترا ازین یک سخن

Meaning: If you want to have blessed life then seek the knowledge of Kun from your Murshid. You will achieve all your

¹⁰⁶ Jamiat is the final level of spiritual journey where all the levels and powers accumulate in the seeker. It is also the level where the seeker achieves ultimate spiritual strength, stability and peace of heart.

objectives by reaching the essence of this one Divine word 'Kun'.

If one is assured that his Murshid has the power of Kun then he should sacrifice his wealth and life rather everything for such a Murshid. However, if he observes that the Murshid is greedy for wealth then certainly the Murshid is imperfect, deprived of spiritual powers and inward knowledge, has no spiritual authority or favour and is without any knowledge of the mystic contemplation and meditation. The seeker should immediately leave him. Inwardly, only that Murshid is perfect who blesses the seeker with presence of the holy assembly of Prophet Mohammad, immerses him in Divine presence and makes him desirable in the court of Allah by granting him complete marifat. A true seeker can trust and verify the holy assembly he views and the marifat he gains only when he has been purified of all the devilish attributes i.e. khannas, khartum, vasvasa, satanic illusions and the perplexity of sensual desires and has got the Divine presence which blesses with universal wisdom and intellect. Then he understands the inward (*knowledge*) through experiencing spiritual states and can distinguish between common and special, truth and falsehood. The Holy Prophet said:

خُذْ مَا صَفَا وَدَعْ مَا كَدَّرَ ❁

Meaning: Take that is pure and leave the impure.

این چنین دعوت کسی عامل تمام
طالبان را میرساند هر مقام

Meaning: The perfect practitioner of Dawat can take his disciples to every level and station.

The perfect Murshid gives the knowledge of Dawat recited by tongue, Dawat recited by heart and the Dawat recited by soul on the very first day to the true seeker for his satisfaction, so that he may progress towards achieving all his objectives and eventually

becomes free of all wishes. Only Allah! Everything other than Allah is lust. Such a Murshid is the perfect Faqeer who is dominant over the nafs. Whoever found wealth, respect, nobility, honour, treasures, clemency, knowledge, wisdom, satisfaction, levels, ranks, marifat of Oneness and Sovereignty, found them from Faqeer of Allah. The Faqeer of Allah gains all these treasures and levels and authority over them by making marifat of Allah his companion and guide and by the eternal presence of holy assembly of Prophet Mohammad. It is the responsibility of the Faqeer possessing the Divine Essence (*to guide the seekers and bless them with these levels and honours*) as the Faqeer has gained eternal life by approaching Faqr's level of "Death before dying". Death of the Faqeer who has reached this level, means eternal life. Allah says:

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾ (يونس-31)

Meaning: Who brings the living out of the dead and brings the dead out of the living. (Younus-31)

The Holy Prophet said:

﴿إِنَّ أَوْلِيَاءَ اللَّهِ لَا يَمُوتُونَ بَلْ يَنْتَقِلُونَ مِنْ دَارٍ إِلَى دَارٍ﴾

Meaning: Verily! The Friends of Allah do not die, they just shift from one home to another.

How can one recognize and differentiate between the real Faqeer who is the man of Divine Oneness and the so called Faqeer who is an emulator? The first symbol of real Faqeer is that he blesses the seekers of Allah with observation of Noor and grants them the Divine presence by immersing them in the contemplation of Ism-e-Allah Zaat. Secondly, he bestows the mystic practice of Dawat upon the seekers through which they can spiritually meet the sacred souls of Saints, observe their levels and by their favour reach the level of Divine presence. The perfect Murshid grants both these blessings to the true and

sincere seekers of Allah on the very first day through spiritual persuasion. The true Faqueers can also be recognized by their power of 'Kun'. Whatever they order to happen, happens by the command of Allah, whether sooner or later. The words of Faqueers are never without the Divine wisdom, nor they ever will be. If a worldly king spends infinite treasures day and night, gathers thousands of armies and performs excessive hard mystic exercises by reciting Dawat frequently, even then a single spiritual attention of perfect Faqeer is better than all this because the Faqeer is blessed with spiritual powers due to his ultimate closeness with Allah and perfect marifat of Divinity. The spiritual attention and powers of such a Faqeer elevate day by day and it will continue till the Doomsday. Unless a Faqeer bestows his spiritual attention upon a worldly king, none of his ventures are accomplished successfully, even if he tries as hard as striking one's head with stone. The Faqeer is Friend of Allah and considers the worldly kings as beggars because their kingdom is given to them as charity from the Faqueers. By the command of Allah, only Faqr is trustworthy.

حمایت را کہن دامن درویش
 بہ از سد سکندر مدد پیش

Meaning: The favour and protection gained by the benediction of an old dress of Dervish is far better than the bronze wall built by Alexander against the Tartars.

If a worldly king wishes to meet a Faqeer and summons him, the Faqeer would never come to him but Allah has granted so much power to the Faqeer that if he wants to meet a worldly king, the king would come running to the Faqeer bare feet like a humble slave. So, it is evident that the power, pleasure and levels gained by the marifat of Divine Oneness and closeness of Allah are far better than the Solomon Empire.

به ز هر لذت بود لذت لقا
لذت دنیا چه باشد بی بقا

Meaning: The pleasure of vision and closeness of Allah is the best of all the pleasures. The worldly pleasures are worthless as they are transitory.

A Faqeer is never inclined towards a worldly king and never goes to him but only on the order of Allah and by the permission of the Holy Prophet. Even if the Faqeers are dying out of starvation, they do not go to the door of a king to seek help, rather they enjoy starvation just like tasty food. If the Faqeers go to any worldly king by the order of Allah and permission of the Holy Prophet, they transpose his worldliness into love for Allah and grant him spiritual satisfaction and power, entrusting him to Allah. Faqeer has got the status of the real sovereign king as well as the Friend of Allah exactly like the Holy Prophet. The Faqeer Saint is dominant over the sovereign king.

نه بهر سر بود لائق بادشاهی
و نه در هر دل گنج اسرار الهی

Meaning: Neither every head is eligible to be adorned with crown of a king nor every heart is capable to be blessed with the treasure of secrets of Allah.

By joining the company of a Faqeer Saint the essence of kalma tayyab is obtained. The Faqeer is a source of goodness and beneficence for the whole creation complying to the Hadith of the Holy Prophet:

❁ خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ

Meaning: The best of all people is the one who is beneficent for everyone.

If a Faqeer wishes, he can bless an indigent beggar and make him a king acceding him to the throne and if he wishes he can

dethrone the king of the whole world. The Faqeer who is man of vision of Allah has got universal authority by the command of Allah and permission of the Holy Prophet. Hadith:

لِسَانُ الْفُقَرَاءِ سَيْفُ الرَّحْمَنِ ❁

Meaning: The tongue of Faqueers is the sword of Rehman¹⁰⁷.

The Faqeer ever resides in LaHoot Lamakan and views everything of all the worlds and times (*i.e. past, present and future*) with open eyes. One who denies the greatest level and powers of Faqueers remains worried and perplexed in both the worlds. Dawat of Grace of the most Generous is so effective that it grants closeness of Allah, contemplation of His Noor, spiritual authority, Divine presence and powerful attention simultaneously. Dawat of Divine Wrath results in spiritual decline while Dawat of Grace of the most Generous grants everlasting spiritual elevation which keeps on raising day by day. The practitioner scholar perfect Faqeer Arif Billah having ultimate union with Allah is the one who does not indulge his sincere disciples and pure seekers of Allah in zikr, meditation and recitals, rather bestows presence of the holy assembly of Prophet Mohammad upon them instantly, grants them the status equal to his own status, lets them be blessed with inward persuasion and education from the Holy Prophet as well as ennoble them with supreme levels and ranks of saintlihood from his exalted court. Conferring presence of the holy assembly of Prophet Mohammad upon the true seekers is not at all difficult for the perfect Murshid who has got eternal Divine presence. The Murshid who does not possess the marvel of granting Divine presence to his seekers is imperfect and fake. Taking guidance and persuasion from such a Murshid is unlawful upon the seekers of Allah. Being a Murshid means to bless the disciples with Divine presence through the verified way of tasawur of Ism-e-Allah Zaat. It neither means indulging in

¹⁰⁷ Attributive name of Allah, the most Compassionate.

wrong innovations and hypocrisy nor following the way without sincerity and verification. A true Murshid is completely aware of the way to closeness of Allah and Divine presence. One who is unaware of this way is depraved. It is a sin for him to make people his disciples.

It is obligatory upon the wise and sage seeker of knowledge of Allah who is eligible for marifat and Divine presence to gain the necessary outward knowledge as well as the inward knowledge of marifat and closeness of Allah i.e. the knowledge of Divine presence. One who has both these knowledges is like touchstone for the verification of truth. He is the verifier of levels of faith. The seeker should ask his Murshid, the follower should ask his guide and the student should ask his teacher to first of all grant them the knowledge of panacea alchemy. Without this knowledge, the seeker would not be able to achieve his worldly and religious objectives. Unless a seeker attains the level of Jamiat he remains perplexed, when he attains this level then he becomes the real man. There are twelve kinds of knowledge of panacea alchemy, by acting upon this knowledge a person can certainly gain the Divine favour. The Murshid does not grant this knowledge to the incapable seeker, neither a guide gives it to the imperfect follower nor the teacher to a worthless student because they are imprisoned by their wretched nafs and are courageless, faulty and filthy. Wrath of Allah upon the immodest seekers, followers and students who are disgraced and depraved even after getting persuasion and education from their Murshid, guide and teacher. It is indeed an appreciable and pious deed for a Murshid to grant the knowledge of panacea alchemy to the truly deserving seeker who has become indifferent to all wishes (*and do not asks for anything as a reward of his servitude towards his Murshid*). The seeker who deserves to be granted the knowledge of panacea alchemy has an alchemic existence i.e. his outward self is generous and strongly firm upon the religion of Prophet Mohammad and is inwardly ever present in the holy assembly. This is called the

grand alchemy. One must know that the knowledge of alchemy can be practised in twelve thousand ways, which are easy for the perfect practitioner (*i.e. perfect Faqeer*) but very difficult for the imperfect one. He cannot achieve any of them even if he works as hard as striking one's head with stone because his heart is darkened (*with worldly wishes*).

گر نبودے عمل ظاہر کیمیا
کے رسیدے از غنائیت کیمیا

Meaning: Had there been no knowledge of alchemy, no one would have reached the level of ghinayat.

بہ بود از کیمیا صاحبِ نظر
نظر عارف بہ بود از سیم و زر

Meaning: The spiritual attention of an Arif who is man of effective spiritual sight is better than alchemy, gold and silver.

There are two kinds of alchemy; the alchemy gained by skill and the alchemy gained by Ism-e-Allah Zaat which is better than gold and silver. It is obligatory upon a seeker to acquire both as it will make him fully conversant with all the other kinds of alchemy. Then he becomes disgusted of the alchemy of skill, leaves it and acquires Faqr. He reaches the peak of knowledge of alchemy and becomes a man of alchemy. Just like it was obligatory upon him to acquire the knowledge of alchemy, similarly now it becomes compulsory for him to forget it. He should be so much engrossed in gaining the marifat of Divine Oneness that it makes him oblivious of alchemy. When he becomes accomplished in the obligatory alchemy of skill gained from Ism-e-Allah Zaat, he acquires the alchemy of existence which means that his dead heart enlivens due to the closeness and marifat of Allah upon having the Divine presence, hence, his baser existence converts to perfect existence like the pure gold. Different kinds of alchemy are; the alchemy of existence, alchemy

of sight, alchemy of tongue, alchemy of soul, alchemy of sir'r, alchemy of ears, alchemy of hands, alchemy of feet, alchemy of attention, alchemy of contemplation, alchemy of waham¹⁰⁸, alchemy of inspiration, alchemy of thoughts, alchemy of argument, alchemy of marifat, alchemy of proximity, alchemy of Noor, alchemy of Divine presence, alchemy of enlightenment, alchemy of becoming dominant over the nafs, complete alchemy of panacea, all the Dawats of takseer. All these along with other kinds of alchemy can be learnt from the Fana Fillah Faqeer. Unless the perfect Murshid grants this complete knowledge and makes the seeker proficient in its practice, he is not absolved of the right of the seeker to have marifat of Divine Beauty. Approaching these levels of (*knowledge of*) alchemy is not a difficult job. Perfect Murshid is one who first of all grants Divine presence to the seeker through Ism-e-Allah Zaat, hence the seeker will automatically gain the authority to get the Paras stone which is hidden in the mountains and converts iron into gold. The perfect Murshid takes the seeker to the level of Paras stone i.e. grants him the qualities of Paras stone (*he can convert the seekers of the world who are like iron into seekers of Allah who are like gold*) by giving him every knowledge, complete wisdom, all treasures, level of Jamiat, all kinds of zikr, meditation, recitals, contemplation, authority, attention and all kinds of knowledge of panacea alchemy, Dawat of takseer, all the riches, levels, blessings of the world and hereafter or their substitute, hence makes him a knower of all the states of past, present and future and a man of Divine favour. Unless the Murshid grants all these levels, blessings and knowledge to the seeker, he does not become capable (*to hold the Divine Trust*). One who attains Jamiat in reciting Dawat gains the power to substitute (*the level of*) pre-existence with eternity and the world with hereafter. He has authority over the four i.e. the pre-

¹⁰⁸ Waham is the inward state of esoteric connection and spiritual conversation with Allah which is possible only through the perfect Murshid.

existence, the eternity, the Solomon empire of the world and the hereafter as well as their substitutes. If the seeker gets knowledge and authority of all the inward and outward, hidden and known treasures but he does not know where and how to spend them, then they would not benefit him the least. When the chosen seeker who has to substitute his Murshid verily surpasses all the levels of gaining authority over all treasures, blessings and their substitutes and remains steadfast, he becomes independent of all the wishes and acquires the attributes of Christ (*i.e. he can give life to dead hearts*).

Allah says in Qudsi Hadith.

✽ عِبَادُ اللَّهِ قُلُوبُهُمْ عَرْشِيَّةٌ وَأَبْدَانُهُمْ وَحْشِيَّةٌ وَهَيْئَتُهُمْ سَمَآوِيَّةٌ وَثَمَرَةُ الْمَحَبَّةِ فِي قُلُوبِهِمْ مُقَدَّسَةٌ وَخَوَاطِرُهُمْ بَيْنَ الْخَلْقِ جَاسُوسَةٌ سَمَاءُ سَقْفُهُمْ وَالْأَرْضُ بِسَاطُهُمْ وَذِكْرُ أَنْبِيَائِهِمْ وَرَبُّ جَلِيسُهُمْ.

Meaning: There are My such men whose hearts are like the Throne, their bodies are wild (*with enthusiasm of My love*), their morales touch the sky, their hearts are laden with sacred fruit of love, their inwards spy the (*states of*) creation. Sky is their roof and earth is their floor, zikr is their companion and Allah is their Friend.

✽ عِبَادُ اللَّهِ إِيجَادُهُمْ فِي الدُّنْيَا كَمَثَلِ الْمَطَرِ إِذَا نَزَلَ فِي الْبَرِّ أَنْبَتُ الْبَرُّ وَإِذَا نَزَلَ فِي الْبَحْرِ خَرَجَ الدَّرُّ

Meaning: Presence of My few special men in the world is like the blessing of rain. When it rains upon dry land it produces grains and when it rains upon sea it produces pearls.

Allah says:

✽ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (الفرقان-63)

Meaning: And the men of the Most Merciful are those who walk upon the earth gracefully and when the ignorants address them (*harshly*), they say (*words of*) peace. (Al-Furqan-63)

Be wise and beware! First of all purify your heart from filth and faults. If the disciple of Hazrat Pir Mohiyyuddin Ghaus-ul-Azam Shaikh Abdul Qadir Jilani is a virtuous and true seeker of Allah then Pir Mohiyyuddin always keeps him under his sight and he remains in the protection of Allah but if any of his disciples or progeny is not pious and virtuous then he always keeps check upon him. Whoever keeps enmity against the disciples or progeny of Pir Mohiyyuddin or hurts them, either faces sudden death or dies due to illness or starvation. One who gives them pain is a moron as Pir Mohiyyuddin is the vizier of the Holy Prophet.

A hint is enough for a wise person.

One should know that a perfect Faqeer Arif Billah can be recognized by two attributes. Outwardly he possesses the Divine favour and inwardly he has reached the level of verification. What do we mean by the Divine favour and which is the level of verification? Divine favour is that he has got authority over all the treasures of the world and heavens and even if he spends those treasures continuously day and night, they do not exhaust. This is the final level of becoming independent of all wishes and is adorned with the attributes of kindness and generosity. He is capable and responsible to provide sustenance to the whole world from east to west, rather this sustenance is the charity from the infinite treasures of Allah which are possessed by Him. Such perfect man of Divine favour is called the treasurer of Allah. One who has not reached this level is far away from the closeness of Allah and unaware of marifat of Divine Oneness. The second attribute i.e. the level of verification is that he renounces the false favours and adopts the marifat of the Reality. The true Arif who is man of verification is one who possesses marifat of

Divine Oneness, proximity of Allah, Divine presence and observation. He is completely immersed in Divine Oneness and Divine vision and is also blessed with spiritual meetings with the Prophets and Saints. He is the scholar of knowledge of marifat, Divine Oneness and spiritual sight. His spiritual sight is more effective and powerful than Khidr. He possesses inspirational knowledge, knowledge of spiritual attention, knowledge of meditation, knowledge of existence, knowledge of annihilation, knowledge of immortality and final union with Allah. This is the level of verification. The Murshid who is man of verification grants the true seeker this level of verification on the very first day bestowing all kinds of knowledge upon him, so that he does not need any kind of outward knowledge. O' dear! You must be aware that one should follow and get persuasion only from the Murshid who is outwardly blessed with Divine favour and inwardly a man of verification. It is necessary for the seeker of Allah to test these two attributes of the Murshid like a touchstone. If it is proved that the Murshid is perfect and can take the seeker to these levels of Divine favour and verification as well, then the seeker should seek righteousness from him and follow him completely. If the Murshid is devoid of Divine favour and level of verification then surely he is imperfect and it is unlawful upon the true seeker of Allah to follow him or get spiritual persuasion from him.

طالب! بانبر باشی دام دار
دام گردانے بود گشتن طیار

Meaning: O' seeker! Beware and get ready. If you are ready and vigilant only then you can catch the bird i.e. achieve your objective.

طالب! گر عاقلی عارف شناس
میشناسد عارفان اہل از قیاس

Meaning: O' seeker! If you are wise then recognize the real Arif. The sagacious ones recognize the Arifs from their signs and attributes.

کی بوند این عارفان دل صفا
از طالبان زر سیم گیرند بی حیا

Meaning: How can these immodest guides who demand money and gold from their disciples be considered the pure Arifs!

There are some groups of people whose outward seems to be righteous but their inward is false and hypocritical which is absolutely against the way of the Holy Prophet. There are some people whose inward as well as outward is false. Allay says about them:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنْفُسَكُمْ﴾ (البقره-44)

Meaning: Do you order righteousness to the people and forget yourselves. (Al-Baqarah-44)

Some people are righteous from the inward but outwardly they do not follow the shariah and ways of Islam so their outward is considered false. Some people are righteous outwardly as well as inwardly, they say the truth, hear the truth, see the truth and know the truth. They are disgusted of falsehood and always follow the way of righteousness. The inward of the men of truth is also true. The Holy Prophet says:

﴿كُلُّ بَاطِنٍ مُخَالِفٌ لِّظَاهِرٍ فَهُوَ بَاطِلٌ﴾

Meaning: Every inward which is opposite to the outward is false.

گر یک رنگ شوی یکتا صفا
تا بیابی معرفت وحدت لقا

Meaning: If one is purged and adopts same attributes inwardly as well as outwardly then one gains the marifat and vision of Divinity.

در دو رنگی دل بود روئے سیاه
این مراتب کا زبان قہر از خدا

Meaning: The people whose outward is against their inward are liars and black hearted, this hypocrisy is wrath of Allah upon them.

Know that there are seventy three sects. No sect considers itself wrong or depraved. Every sect thinks that it is upon the way of righteousness and salvation. It is evident that every sect is based on some kind of knowledge (*whether right or wrong*). Seventy two sects have gone against the real shariah and left the way of Ahl-e-Sunnah-wal-Jamat¹⁰⁹, hence are depraved. The Faqeer Arif is the one who has knowledge of all the seventy three sects but belongs to the Ahl-e-Sunnah-wal-Jamat sect which is the only sect that is on the right path and dominates the other seventy two false sects due to its perfect concept of Divinity and being free from the falsehood. The Ahl-e-Sunnah-wal-Jamat is the sect of purity and felicity because it is fully based on gaining closeness of Allah and His marifat through the teachings of Quran which is the essence of Tauheed¹¹⁰. Except Ahl-e-Sunnah-wal-Jamat all the other sects are schismatic and emulators.

Know that knowledge is abundant. No sect and its ways are out of the bounds of knowledge (*i.e. every sect is based on one kind of knowledge or the other*). Basically there are two kinds of knowledge, the outward knowledge which is about shariah as shariah dominates and includes knowledge of the whole world as

¹⁰⁹ The section of Muslims who follow the entire Sunnahs of the Holy Prophet. It includes all the four true and basic schools of thought i.e. Hanfi, Maliki, Shafii, Hambli.

¹¹⁰ Oneness of Allah

well as destiny. Second is the inward knowledge which is the subtle knowledge of marifat and gives direct knowledge of Allah and His consent. There are seven basic lessons (*or branches*) of the inward knowledge which are acquired in seven ways and grant seven kinds of Divine favour, powers, wisdom and verification. The seekers of Allah gain this knowledge from the perfect Murshid who is the Divine scholar and Arif and blesses his seekers with accomplishment of all their objectives. First is the knowledge of zikr which is gained through lessons of zikr and makes one scholar of knowledge of zikr. Second is the knowledge of meditation which is gained through lessons (*or sessions*) of meditation and makes one scholar of knowledge of meditation. Third is the knowledge of Divinity which is gained through inward lessons about Divinity and makes one scholar of knowledge of Divinity. Fourth is the inspired knowledge which is gained through the inward lessons of inspired knowledge and makes one its scholar. Fifth is the knowledge of Divine presence and observation which is gained by having Divine presence and observation and makes one its scholar. Sixth is the knowledge of immersion which is gained by sessions of immersion and makes one scholar of knowledge of immersion. Seventh is the knowledge of marifat and Divine vision which is gained by inward lessons of marifat and by having the Divine vision and makes one scholar of knowledge of marifat and Divine vision. This level is attained on approaching **مُوتُوا قَبْلَ أَنْ تَمُوتُوا** “Death before dying”, then the seeker is ever engulfed in theophanies of Noor and remains engrossed in having the Divine vision according to the verse:

❁ مَا زَاغَ الْبَصَرُ وَمَا طَغَى (النجم-17)

Meaning: His eyes neither inclined aside nor overstepped the limit (*it gazed in ecstasy at whom it was to gaze*). (Al-Najm-17)

Allah says:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (العلق-5) ❁

Meaning: (*Allah*) taught man that which he knew not. (Al-Alaq- 5)

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا (الكهف-65) ❁

Meaning: (*And We*) granted him direct inspired knowledge from Us. (Al-Kahf-65)

وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ (الكهف-24) ❁

Meaning: Do the zikr of your Lord when you forget (*everything*). (Al-Kahf-24)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا (البقره-31) ❁

Meaning: And He taught Adam the knowledge of all the Divine names (*and attributes*). (Al-Baqarah-31)

The marifat of Allah and Divine Oneness can never be gained without adopting piety. There are four kinds of knowledge of piety and the pious scholar (a) The knowledge of piety based on jurisprudence. Its pious scholars have its literal knowledge, they earn lawfully and speak truthfully (b) The knowledge of piety based on verification. Its pious scholar is the one who wishes and toils for annihilation of his nafs (c) Third is the knowledge of piety based on the Grace of Allah. Its pious scholar is blessed with peace of soul and eternal bliss (d) Fourth is the knowledge of piety which is the result of Divine beneficence. Its pious scholar is blessed with Divine vision and ever remains engrossed in the observation of Divine secrets. These blessings are his destiny since eternity. When all these kinds of knowledge of piety are combined that is called the knowledge of guidance of righteous piety. Its pious scholar is the eternal source of Divine beneficence and grace, complying to the verse;

لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۚ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ (البقره-2,3) ❁

Meaning: No doubt! There is guidance in it for the pious ones who believe in the unseen. (Al-Baqarah-2, 3)

Such pious scholars are the spiritual companions of the Holy Prophet, they are the followers of the way of Divine vision and union. They view the spectacle of both the worlds candidly as they are united with Allah, for them paradise is also lust. Their station is beyond all stations in the Divine world where they are engrossed in Divine vision by the kindness of Allah and engaged in gaining the knowledge of the most Compassionate. The scholar who is neither aware of the knowledge of Divine vision nor learns it, is certainly ignorant as he does not know how to get inspirations and information from the inward. He is left with deprivation only. If this inward way had been without the marvel of miracles, blessing of Divine vision, wealth of perseverance, Divine presence and observation, union with Allah and presence of the holy assembly of Prophet Mohammad then all the travellers of this way would have gone astray. The marifat and vision of Allah are the source of gratitude and strength for the true seeker. Which is the way that grants complete inward and outward knowledge of piety, marifat, zikr, meditation, vision of Noor of Allah, Divine presence and observation, proximity of Allah, belovedness and takes to the peak of all levels granting authority and dominance over each and everything in just one glance? It is the way of Divine presence gained through *Ism-e-Allah Zaat*. In this way, the perfect Murshid confers the real knowledge of all the verses of Quran upon the true seeker on the very first day by the beneficence of Divine presence he gains through *Ism-e-Azam* (i.e. *Ism-e-Allah Zaat*) and kalma tayyab

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ and reveals upon him the exact Reality with perfect verification and Divine favour. Only such a Murshid is the perfect guide on the spiritual way. O' fool! These levels are possessed by the Arifs who are men of shariah while the people of wrong innovations are heretic. Only Allah! Everything other than Allah is lust. Which is the knowledge whose one obligation includes all the obligations, one Sunnah includes all the Sunnahs

and one desirable act includes all the desirable acts? The Holy Prophet said: **الْعِلْمُ نُكْتَةٌ** meaning: “Knowledge is just a point.”

علم سه حرف است یک نکته علم
نکته دانی عارف و عالم چه غم

Meaning: The word ‘Ilm¹¹¹’ (*knowledge*) has three letters but it is just a point. Learn that point and become an Arif. The scholar of that point has no worries.

هر علم شرح است علم از معرفت
عالم و عارف خضر عیسی صفت

Meaning: Every knowledge is the explanation of knowledge of marifat. The Arifs and scholars of marifat possess the attributes of Christ and Khidr.

بahoo هر علم را از علم دریافته
علم عین از عین باخود ساخته

Meaning: Bahoo acquired every knowledge from the knowledge of marifat. The knowledge of Divinity is gained directly from the Divinity, Bahoo made this knowledge his companion.

علم (*Ilm*) has three letters¹¹² i.e. ع¹¹³ (I), ل (L), م (M). By the letter ع (I), the Ilm (*knowledge*) takes to the Illah (*the Worshipped and Exalted*), the letter ل (L) makes the seeker La-Yahtaj (*i.e. independent of all wishes*) and the letter م (M) grants mohabbat (*love*), marifat, mushahida (*observation*) and presence of majlis (*holy assembly*) of Prophets and Saints to the men of Allah. Acquiring all this is the actual “gaining of

¹¹¹ Ilm is Arabic word for knowledge.

¹¹² According to Arabic alphabets.

¹¹³ The Arabic alphabet ‘ع’ gives sound of all the vowels.

knowledge”. Through this, the heart of the seeker ever remains with Allah and his outward is ever engrossed in gaining knowledge of mysticism for the sake of inward purgation. Then his tongue declares the faith truthfully and his heart glorifies Allah veritably. The Holy Prophet said:

إِقْرَارٌ بِاللِّسَانِ وَتَصْدِيقٌ بِالْقَلْبِ ❁

Meaning: “Declare the faith by tongue and verify it by heart.”

Only Allah! Everything other than Allah is lust. The outward knowledge is like a lamp which lightens a room while inward knowledge is like the sun which enlightens and benefits the whole world. Arif Billah is like the sun (*being accomplished in inward knowledge*) who enlightens the world daily by his Noor and puts an end to darkness. World is the darkness and Faqeer is the sun. Allah says:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا لَا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ (البقره-257) ❁

Meaning: Allah is the Friend of believers. He brings them out of the darkness into light. (Al-Baqarah-257)

O’ dear! You must know that the whole world from deep below the earth till the Throne and whatever is within the earth and the skies is like a bubble made of air, as the existence of world is based on air. The man of outward knowledge is also like a bubble while the existence of Faqeer is like an ocean owing to the presence of oceans of marifat, Divine Oneness, Divine observation, Divine presence, proximity, Divine vision and Noor within him. He is the scholar of the inspired knowledge and the knowledge of the Eternally Alive and Forever Sustained which are like oceans. There are infinite bubbles and foam on the water of ocean, when the water strikes the bubbles, it bursts, the air in it is blown out and it merges with the water of ocean and there remains only the ocean. Even if a scholar spends his whole life in performing reward giving deeds, he would remain like a

bubble and would never be like water while Faqeer is an ocean upon whom every pearl of the ocean is unveiled. One who observes everything unveiled remains in no need of rewards. The difference between the scholars and the Faqueers who are Friends of Allah is the same as the difference between bubble and the water of ocean. Although the bubble is present above the water but it owes its existence to water and becomes water on bursting. Faqueers are like the pearls in ocean. If the true scholars are considered as river water then the Faqueers are like the pearls of ocean. Hence, it is evident that the knowledge of scholars is just restricted to the level of “declaration with tongue” and the words spoken by tongue are related with brain. While the knowledge of Faqueers is elevated to the level of “verification by heart” and the knowledge of verification is related with Divine secrets whose center is the heart and soul. The scholar of outward knowledge verbally teaches his student to say: **قُلْ هُوَ اللَّهُ أَحَدٌ** meaning: “Say Allah is One” with tongue. While the Faqeer Arif inculcates the Divine lessons in the heart of the seeker by his spiritually empowered glance and attention, then the seeker says from his heart **كَفَى بِاللَّهِ** meaning: “Only Allah is sufficient for me” and observes it clearly that Allah takes care of all his matters. Just as the inward and the inward knowledge are veiled from the men of outward knowledge similarly the outward knowledge is a veil for the men of inward. The Faqeer Arif Billah studies the outward knowledge with his physical eyes but gets enlightened by the inward knowledge which is the essence of the outward knowledge. It not only explains the real and inner meanings of the outward knowledge but also shows the practical applications of the inward knowledge.

علم باطن معرفت رہبر خدا

باز دارد حرص و حسد و زہوا

Meaning: The inward knowledge grants marifat and guides towards Allah preventing from greed, arrogance and appetites of nafs.

بی زبانش علم خوانند از رسول
علم باطن برد حاضر حق وصول

Meaning: The seekers of Allah learn the Divine knowledge from the Holy Prophet inwardly. This inward knowledge grants them the Reality and takes them towards the Divine presence.

عارفان بے سر روند بپائے جان
آنجا جهان دیگر است دارالامان

Meaning: The Arifs travel beheaded using feet of their soul towards the Divine world which is entirely different from this world and an abode of peace.

If one claims that his heart has been enlightened and is purged from the impurities of khannas, khartum, khatrat vasvasa and satanic misapprehensions, then the proof and witness of his heart's life is that it should be blessed with Divine observation, Divine presence and vision of Noor of Allah. The zakir¹¹⁴ of heart whose heart is alive, remains engrossed in the observation of Noor due to the dominance of effects of zikr and always gets response and messages through inspiration from Allah or from the holy assembly of Prophet Mohammad. Hence, it is evident that the scholars of outward knowledge cannot dare before the alive hearted scholar. If they dare, they would be stricken with Divine wrath and would become lunatic and insane. Similarly, the alive hearted man cannot dare before the man of spiritual states, the man of spiritual states cannot dare before the Arif having Divine union who is the man of Divine secrets, while the Arif having Divine union cannot dare before the man of Fana

¹¹⁴ One who does zikr, the reciter or invoker.

(*annihilation*) and Baqa (*immortality*) who has crossed the level of “death before dying”. Allah says about him:

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾ (يونس-31)

Meaning: He brings the living out of the dead and brings the dead out of living. (Younus-31)

The man of Fana and Baqa cannot dare before the man of Divine Essence who is an embodiment of Noor of Divine Oneness and has reached the ultimate level of Jamiat by becoming One with the Divine Beauty. The level of such a man of Jamiat is transcendent, boundless and infinite. The perfect Murshid lets the true seeker cover all the levels in just a moment on the very first day by conferring upon him the Divine presence through zikr and tasawur of Ism-e-Allah Zaat and mashq marqoom-e-wajudia and shows him the spectacle of each and every particle of the universe in a single breath so that there remains no wish or regret in his heart. Then he becomes eligible to acquire Divine guidance from the Faqeer (*Murshid*). By the Divine guidance of the Faqeer, the seeker of Allah also becomes Faqeer on the very first day and gains authority over his nafs, world, Satan and all the realms. All the seven inward and outward parts of a Faqeer are Noor, even his meditation, essence, nafs, heart, soul are Noor and blessed with the Divine presence. The fake Murshid who cannot take the true seeker to the level of absolute Noor of Divine presence on the very first day is foolish if he lets himself be called a Murshid. That seeker is also foolish and unfortunate who considers the Faqeer possessing Noor of Divine presence his Murshid but do not know his exalted worth and supreme level. Such a seeker remains imperfect and indulged in lust, conceit and hypocrisy whole of his life and can never gain marifat of Allah. I seek refuge of Allah from this. Only Allah! Everything other than Allah is lust.

Know that the perfect Murshid grants the seeker the beneficence of six rounds of forty day seclusion adopted for mystic struggle in just one breath, one step, one muraqabah¹¹⁵, one spiritual immersion, one meditation and one contemplation by his single glance, spiritual attention and authority and makes him unique by carrying him to the ultimate level of accomplishment purifying his whole existence and converting it into Noor. Hence, the seeker does not need to perform any kind of mystic struggle or adopt forty day seclusion. First is the round of forty day seclusion for vision of states of pre-existence, second is the round of forty day seclusion for vision of states in mother's womb, third round is for vision of states of whole physical life in this world, fourth round is for vision of states in the grave, fifth round is for vision of states on the day of resurrection, sixth round is for vision of states of eternity and heaven. The Murshid lets the seeker experience and check all these states and then takes him out of these. Then there remains no wish or regret in the heart of the seeker and his existence becomes immortal and capable of Divine union. Divine union is incomparably better than mystic struggle. The single pain taken for the sake of Divine union is far better than life time struggle to gain outward knowledge. Engrossing for a moment in the Divine vision while experiencing everlasting state of Divine presence is better than everything.

آن علم غیب است بکشاید ز راز
نه مطالعه قال باشد نه آواز

Meaning: His knowledge is hidden, it is revealed upon the one who reaches the Divine secret. It is not related with words or outward knowledge.

¹¹⁵ Muraqabah is a spiritual act of concentration and meditation.

علم است علم از علم در غیب دان
معرفت توحید اینست باعیان

Meaning: Every knowledge is included in this knowledge and is gained from it, so one must become knower of the hidden knowledge. This is in fact the knowledge of unveiled marifat of Divine Oneness.

جهل بر کفر است جاہل بر ہوا
عالمان را شد لقا قرب از خدا

Meaning: Ignorance is based on infidelity and the ignorants are indulged in lusts. The Divine scholars are blessed with proximity and union of Allah.

Seeking worldliness is sheer ignorance and the seekers of world are full of ignorance. Seeking Allah is the real knowledge and the seekers of Allah are embodiment of this knowledge which blesses with exact Reality, shows exact Reality, grants perfect purification, bestows union of exact Reality, hence the seeker ever remains present in the holy assembly of Prophet Mohammad. This book contains the knowledge of Reality which enlightens the reader so much that he gains authority over all the kingdoms of the world from east to west by his powerful spiritual attention. This book also contains knowledge of union with Allah and vision of His theophanies which kill the nafs like a sharp sword. The reader can also gain the knowledge of Divine presence from this book due to which his whole existence becomes incarnation of Noor and he becomes desirable in the court of Allah.

ہر کہ خواهد میشود عارف خدا
روز و شب حاضر بود با مصطفیٰ

Meaning: One who wishes to become an Arif of Allah should perpetually remain in the spiritual company of the Holy Prophet.

بے ذکر ذوق است فکر و فیض بر
در حضوری نور شد صاحب نظر

Meaning: This spiritual company converts the existence of the seeker into Noor and grants him insight, making him passionate for Allah without doing any zikr or meditation by the beneficence of the Prophet.

The seeker whose inward is verily strengthened by the Divine favour on truly adopting the spiritual presence of the holy assembly of Prophet Mohammad and acquiring his blessed company, does not need to perform recital rounds or extra devotions. One who is blessed with the vision of Noor of Allah and Divine presence, his heart gains the power to speak and ever glorify the name of Allah. Then he does not need to hold chaplet and do recitals, as his Murshid who is the man of heart has granted him the Divine presence and closeness of Allah just by his single glance.

خوش بیا اے طالباً طالب لقا
آنچه باشد مال و تن را کن جدا

Meaning: Welcome O' seeker of vision of Allah on the path to Allah. To progress on this path you must sacrifice your wealth and life.

ہر کہ منکر از لقا محروم تر
کور مادر زاد باشد بے بصر

Meaning: One who denies vision of Allah lacks spiritual insight and is blind eternally, no one is more deprived than him.

The perfect Murshid is the one who grants salvation to the seeker from the filth and impurities of his sick nafs, takes him out of greed, covet, conceit, arrogance and lust by his one powerful glance and blesses him with marifat and vision of Allah.

با نظر ناظر کنند عارف خدا
 با توجه میکنند با حق عطا

Meaning: The Arif of Allah makes the seeker a man of insight by his glance and grants him the Reality by his powerful attention.

از فکر فتنه شود فربه بنفس
 ذکر فکر خام تر اهل از هوس

Meaning: The superficial prayers of zikr and meditation performed by the people of lust have adverse effects which make their nafs more headstrong and a tribulation for them.

It is compulsory for the true seeker of Allah to seek two levels from the perfect Murshid; first is certainty about engrossment in the contemplation (*of Ism-e-Allah Zaat*) which makes one vigilant towards Divinity, second is the vision of Allah reaching LaHoot Lamakan. These two levels further lead to two levels; first is the Divine favour and second is the level of verification, which further grant two levels; first is the inward key to all objectives i.e. Divine love, marifat, observation, closeness and presence of the holy assembly of Prophet Mohammad, second is gaining power over all the authorities and becoming sated (*of all levels and powers*). The Faqeer who is independent of all needs is not at all powerless, he is the knower of Allah. Faqeer is not indigent, he is rich due to closeness of Allah and possesses exalted levels. Faqeer is not abject, he is man of heaven. Faqeer is not minor, he rules over the worlds. Such an Arif Faqeer's inward is thriving. Allah has blessed him with inward powers, he does not need to do any kind of recitals, zikr, meditation or muraqabah. These are the dignified levels of Faqr.

چهار بودم سه شدم دو ساختم
 از دوی گزشت یکتا یافتم

Meaning: Firstly, there were four of us (*me, my Murshid, my Prophet and Allah*), then there remained three of us (*when I annihilated in my Murshid and become one with him*), then there remained two of us (*on reaching the level of Fana Fi Rasool*). At last the duality ended and I became one with the One.

این بود توحید رحمت حق عطا

این بود فی الله فنا رویت بقا

Meaning: This is the level of Divine Oneness which is achieved only by the kindness of Allah. It means being annihilated in Allah and having immortality with Him.

All the levels of Faqr are attained by following the shariah of Prophet Mohammad and gaining the knowledge of Divinity which bless with exact Reality, show exact Reality and grant perfect inward purification.

EXPLANATION OF KNOWLEDGE

By gaining the outward knowledge one becomes scholar of outward knowledge, by gaining inward knowledge one becomes scholar of inward knowledge, by gaining spiritual knowledge one becomes scholar of spiritual knowledge, by gaining knowledge of inward secrets one become scholar of inward secrets, by gaining knowledge of nafs one becomes scholar of knowledge of nafs. However, all these scholars are deprived of knowledge of marifat of absolute Divine Oneness, they are veiled from the Reality and are just emulators. True Faqeer is the scholar of marifat of Divine Oneness, inspirational knowledge as well as the knowledge of words of Allah. He has the knowledge about which Allah says:

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا (الكهف-65)

Meaning: (*And we*) granted him direct inspired knowledge from Us. (Al-Kahf-65)

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (العلق-5) ❁

Meaning: Allah taught man that which he knew not (Al-Alaq-5)

He gains this knowledge directly from Allah in a transcendent way and place which cannot be exemplified with anything. He never forgets whatever he learns from Allah. He revises these lessons in the holy assembly of Prophet Mohammad and discusses them with the Holy Prophet. Hence, he becomes conversant in the written knowledge as well as the knowledge of Divine love, marifat, observation, closeness, presence and knowledge of levels of Jamiat, Fana, Baqa, faith and trust alongwith the knowledge of Divine vision and Noor. This is the straight path which is conferred upon the seeker who is pure hearted and spontaneously accepts the Reality. Righteous knowledge is the essence of faith and empowers one to dominate his nafs, Satan and world. These exalted levels are the destiny of scholars of this knowledge, the ignorants cannot travel the path of true faith. Such scholar knows entire hidden and revealed knowledge and is aware of all the inward stations, destinations and treasures of Allah and shows them to the pupils of knowledge of Rehman who follow the Awaisi Qadri¹¹⁶ way. The Arif Billah and scholars of Allah are considered the truly righteous ones.

موسىٰ ہم چون مو بیند گناہ
خضرؑ باطنی احوال بودند حق نگاہ

Meaning: Prophet Moses' attention was towards hair like minor sins while Khidr's attention was towards the Reality and inward states.

The seeker who does not obtain the level of verification from his Murshid is foolish and unfortunate, and the Murshid who does not bless his disciples with the theophanies of Divine vision is miser, deprived of Divine favour and like an enemy of the

¹¹⁶ By Awaisi Qadri way, Hazrat Sultan Bahoo refer to the Sarwari Qadri way.

disciples. The honour of closeness and vision of Allah is achieved through (*inward*) knowledge. Nothing is out of the bounds of Divine knowledge and it would never be. One who seeks vision of Allah, only acquires knowledge of vision of Allah and none other than that.

طاقتی باید لقا طالب لقا
بس گرانی بار بردارد خدا

Meaning: The seeker of vision and union of Allah must have its strength, it is not something very easy to bear.

The knowledge of vision and union of Allah is gained by the Divine favour and it verifies the Reality. All kinds of knowledge are included in this knowledge. Whoever denies it is an immodest, disgraced and dead hearted person. The Holy Prophet said:

☆ الْحَيَاءُ مِنَ الْإِيمَانِ

Meaning: Modesty is the sign of faith.

How can a person who is deprived of modesty be blessed with faith. Murshid is the scholar of knowledge of vision and union with Allah and imparts this knowledge to the seeker through his spiritual attention and the seeker gains this knowledge by drowning in it.

صد بار با تو گفته شد اے طالب!
بے نصیب هرگز نیارد رو لقا

Meaning: O' seeker! It has been told to you hundred times that those who do not turn towards vision and union of Allah are the unfortunate ones.

هر که دعویٰ کرد من طالب لقا
مال و تن را کن فدا بهر از خدا

Meaning: Whoever claims that he is the seeker of vision and union of Allah must sacrifice his wealth and life for Allah.

طالب لقا با یک دم و یک قدم
لا لاق لقا طالب بود اهل از کرم

Meaning: The true seeker of vision and union of Allah can achieve them in one step and in one moment but there are only a few seekers eligible for this felicity who are the blessed ones.

دیدار در انوار بیند عارفان
در لاهوت لامکان صاحب عیان

Meaning: The Arifs are bestowed with the vision of Noor of Allah when they reach the LaHoot Lamakan, hence they become men of unveiled sight.

آنچه بینی از تصور شد لقا
اسم الله می برد حاضر خدا

Meaning: Whatever you observe from the contemplation of Ism-e-Allah Zaat is vision of Allah as Ism-e-Allah Zaat blesses the seeker with presence before Allah.

دیدار در دیده بود دیده بدل
دیدار در دل خوش بین ای رو نخل

Meaning: Only the eyes of heart can have the vision of Allah. O' embarrassed one! Open the eyes of your heart and have the pleasure of vision of Allah.

The Holy Prophet said:

رَأَيْتُ رَبِّي فِي قَلْبِي ❁

Meaning: I behold my Holy Lord in my heart.

بہو در دل من یافتہ تحقیق تر
دل از دل شد پیشوا صاحب نظر

Meaning: O' Bahoo! Verily I found my Beloved Allah in my heart. The people of insight make their heart their guide.

The scholar who is deprived of knowledge of marifat of Allah is imprisoned by his nafs. Similarly, the scholar without the knowledge of vision and union of Allah is also obsessed by his nafs. The scholar who is ignorant of knowledge of immortality is an immodest occupied by his nafs. The scholar who does not possess knowledge of Divine presence is conscienceless and a man of nafs. The scholar who does not have knowledge of proximity of Allah is stricken by the torment of nafs. The scholar who has no knowledge of union with Allah, his nafs is ever deteriorating.

نفس را بگذار طلب از روح گیر
تا شوی عارف خدا فی اللہ فقیر

Meaning: Leave your nafs and seek the life of your soul so that you become an Arif and Faqeer of Allah.

The heart is not just a piece of flesh, it is the center of marifat and love of Allah and is the source of vision of theophanies of Allah. The true hearts are blessed with the ecstasy of vision of Allah since eternity.

مرشد شدی طالب شدی بی معرفت گر مردہ را زندہ کنی عیسیٰ صفت
تا نگرود غرق فی التوحید نور کی شوی عارف خدا اہل حضور

Meaning: Without marifat you are nothing whether you are a Murshid or a disciple even if you get the attribute of Christ i.e. giving life to the dead. Unless you immerse completely in the Noor of Divine Oneness, you cannot become Arif of Allah blessed with Divine presence.

راه فقرش دیگر است فیض و فضل
نظر بر توحید کن زان کن ازل

Meaning: The way of Faqr is different from other ways, it is the way of grace and beneficence. In Faqr, the seeker is only attentive towards Divine Oneness since the eternal day of Kun (when Allah created the creation by saying Kun).

کس نیامد طالبی لائق لقا
در طلب اثبات جان ده راه خدا

Meaning: I could not find any seeker capable of union with Allah who could remain steadfast on this way and sacrifice his life for the desire of Allah.

پیش مرشد دم مزین ای لاف زن
بر زبان الله در دل طلب زن

Meaning: O liar! Do not dare deceive the Murshid. He certainly knows that you take the name of Allah just by your tongue, your heart is filled with the desire of woman.

Without being blessed with the theophanies of vision of Allah and having the honour of Divine presence and union, no zikr, meditation, muraqabah or recital can purify the inward neither the seeker can have the presence of the holy assembly of Prophet Mohammad. The Murshid who is knower of the way of Divine vision and union grants these blessings to the true seeker of Allah on the very first day and imparts to him the entire knowledge through the knowledge of annihilation and immortality and makes him the scholar of spiritual and hidden knowledge as well as the knowledge of proximity to Allah and the knowledge of unveiled vision, hence his heart becomes alive and nafs dies. This is the powerful level of possessor of tasawur of Ism-e-Allah Zaat who is man of Divine favour and it is the unique way of verification. The seeker whose nafs dominates his existence is at

the level of nafs, the seeker whose heart dominates his existence is at the level of heart, the seeker whose soul dominates his existence is at the level of soul, the seeker whose sir'r dominates his existence is at the level of vision of Allah, the seeker whose faith dominates his existence is at the level of union with Allah, the seeker having perfect belief is at the level of Oneness with Allah.

گر گویم شرح ہر یک ہر مقام
از ازل تا ابد کی گردد تمام

Meaning: If I give explanation of every station (*of the way to Allah*) it would not be completed till eternity.

Only Allah! Everything other than Allah is lust.

O' dear! One who gains knowledge of books from institutions is called scholar or teacher, similarly one who does the zikr is called zakir, one who does meditation is called meditator, people who are proficient in muraqabah are called men of muraqabah. So, everyone is recognized by his skill. The people of mysticism are also known by their proficiency in different fields, hence there are Arif Saints (*knowers of Allah*), men of unveiling, men of self-accountability, men of mystic struggle, men of spiritual observations, men of arguments, men of combat (*against nafs*), men of proximity to Allah, men of Noor, men of Divine presence, Saints having sanctified inward, men of nafs, the Ghaus¹¹⁷, the Qutb¹¹⁸, men of soul, the Abdals¹¹⁹, the Autads¹²⁰, men of Divine secrets and the Dervishes. However, Faqr is the most supreme of all these levels and skills. What is the level of Faqr? If all the above mentioned levels and skills are combined together, they cannot even reach the fragrance of Faqr. All of them are totally

117, 118, 119, 120 Different ranks and titles of Saints.

unaware of Faqeerism and are deprived of the state of immersion in Divine Oneness which is the speciality of a Faqeer. All their levels are far below Faqr, rather out of their reach. Although, they talk about Faqr but they are actually veiled from it and are unable to remove the veils. Faqeer is the secret of Divinity, his levels are boundless and infinite. The LaHoot Lamakan is unveiled upon his sight. That is why, he holds magnificent grandeur. The zikr of Faqeer is the vision of Allah. He possesses proximity of Noor of Faqr and observation of Divine presence of Faqr through the vision of Allah as he is honoured with Divine vision. If someone asks that these levels of vision of Allah are respective to what? Tell him that these are with respect to annihilation in Allah and beholding Him unveiled. The Holy Prophet said:

الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي ❁

Meaning: Faqr is my pride and Faqr is from me.

Faqeer is one who is blessed with the vision of Allah at the very initial level, then approaches the middle level of Faqr i.e. immersion in the Noor of Allah and achieves the final level i.e. perfect belief in his observations and Divine vision. Which is the knowledge that shows the way to the Divine vision and which mystic path is its witness? It is the knowledge of Ism-e-Allah which is gained by the presence of holy assembly of Prophet Mohammad achieved through (*zikr and tasawur of*) Ism-e-Allah Zaat and by following the way of the Holy Prophet. It is the way of beholding the Divine presence with unveiled sight which shows the proximity and vision of Allah that is incontrovertible. It grants perseverance upon the Truth and makes one disgusted of falsehood. This way is based upon the inward. The witness of felicity of Divine vision and observation is the kalma tayyab

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ (No one is worthy of worship but only Allah and Mohammad is Messenger of Allah). When a seeker

truly and sincerely says لَا إِلَهَ (No one is worthy of worship) his existence annihilates and he becomes naught. When he says إِلَّا اللَّهُ (but only Allah), the powerful effects of إِلَّا اللَّهُ takes him to Divine Oneness in the LaHoot Lamakan and blesses him with vision of the Holy Lord of all worlds. إِلَّا اللَّهُ becomes a source of his salvation. By saying مُحَمَّدٌ رَّسُولُ اللَّهِ (Mohammad is Messenger of Allah), there remains no veil between Allah and His slave. These are the levels of “death before dying”, annihilation and immortality. It means to have the honour of vision of Allah which is justified in shariah and is experienced in a spiritual state of marifat that is stronger than dreaming. The state of marifat in which the seeker beholds Allah occurs from Divinity and is verily true and blesses the seeker with Truth as well. One who is the denier of effects of kalma tayyab, Ism-e-Allah Zaat and the vision of Allah is a reprobate and seeker of the carrion world. Whoever turns away from kalma tayyab becomes infidel. The denier of kalma tayyab is an apostate and a moron who has no share in the world and the hereafter, he is rejected by Allah and has to suffer perdition. The Murshid or a spiritual guide who cannot confer Divine presence upon the seeker through the effects of essence of kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ and does not ennoble him with high spiritual ranks from the holy assembly of Prophet Mohammad, is foolish if he lets himself be called a Murshid or a spiritual guide. No doubt, there are many imperfect and fake Murshids in the world who are seekers of wealth and women, they are the killers of the souls of people. Only one out of thousands is the true and perfect Murshid who is empowered to take the seeker to the holy assembly of Prophet Mohammad and bless him with vision of Allah.

Both the worlds are bound in the knowledge of Quran, the knowledge of Quran is contained in the core of kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ, and the essence of kalma tayyab is the

Ism-e-Allah Zaat. Kalma tayyab and Ism-e-Allah Zaat have such spiritual effects that (*if recited sincerely with verification of heart*) they can purge the whole inward and outward existence instantly and bless the seeker with vision of Allah removing all the veils. Do not consider it strange or dare deny it. By their effects, the seeker gains the hidden and inward knowledge esoterically which is the interpretation and explanation of the outward knowledge and purifies the being of the seeker. Seek knowledge of Allah only! One who seeks anything other than Allah is a man of lust. Knowledge means to know. Some people gain excessive outward knowledge which gives them nothing but headache, it occupies their brain and fills it with arrogance, pride over their knowledge, conceit and sensual desires. They unnecessarily talk too much and do not remain in normal state. They just get the knowledge but do not want to know Allah or have His marifat, closeness and union. The excess of knowledge usually damages their brain and they lose conscience. The scholar who seeks Allah through knowledge and finds His closeness by drowning in Noor and spiritually acquires presence of the holy assembly of Prophet Mohammad, his knowledge, intellect, wisdom and conscience remain intact by the Grace of Allah and beneficence of the Holy Prophet. One must seek marifat, closeness and union of Allah after getting knowledge so that he is blessed with Noor of Divine presence. Knowledge (*of Allah*) is the witness and guide on the way to Allah and bestows everlasting Divine observation and presence. Unless the inward and outward become the same, it is difficult even for the Syeds¹²¹ to follow the religion of Prophet Mohammad. Same is for the scholars, Arifs, Saints and Faqueers, they cannot follow religious guidance and achieve the level of satiation (*from all the wishes*) unless their outward complies with inward.

¹²¹ Progeny of Hazrat Ali and Hazrat Fatima (*may Allah be pleased with them*).

There are three letters of Ilm (*Knowledge*) and there are three kinds of knowledge i.e. knowledge related with nafs, knowledge related with heart and the knowledge related with soul. The scholars are also of three kinds; the scholar of nafs, the scholar of heart, the scholar of soul. The scholar of nafs is ever busy in gaining knowledge of falsehood, the scholar of heart always studies the knowledge which is related with good life hereafter, while the scholar of soul is always engrossed in studying the knowledge of Allah. The nafs gives knowledge of sensual desires, the heart gives knowledge of purgation and the soul gives knowledge of marifat and vision of Allah. It should be made clear that outward knowledge of religion is the knowledge about shariah and physical prayers which are obligatory, compulsory, sunnah or the desirable prayers. While the inward knowledge which is gained by the Arif Billah is about marifat of Divine Oneness and Divine presence which grants observation and closeness of Allah. The people of outward knowledge and the people of inward knowledge do not like company of each other just like water and fire cannot stay together or the ignorants and knowledgeable persons cannot enjoy each other's company. Be wise and beware! Obliterate everything other than Allah from your heart. The scholars of heart and soul must avoid the company of the scholars of nafs because they are dead hearted, confused and imprisoned by their nafs and worldly wishes.

There are two kinds of Faqr; First is the chosen Faqr about which the Holy Prophet said *الْفَقْرُ خَيْرٌ وَالْفَقْرُ مِنِّي* meaning: Faqr is my pride and Faqr is from me. It has two levels; first is to gain complete authority over the inward treasures of heart as well as all the treasures of the world and then become sated of it, second is to gain perfect righteousness, marifat and proximity of Allah. The other kind of Faqr is the compulsive Faqr. The person who adopts compulsive Faqr begs from door to door (*i.e. he is always seeking material wealth and respect from people rather than*

seeking Allah). He is disgraced and deprived of spiritual satiation, so he is ever complaining about his poverty. The compulsive Faqr is the Faqr that brings disgrace, the Holy Prophet said about it:

نَعُوذُ بِاللَّهِ مِنْ فَقْرٍ الْمَكِبِ ❁

Meaning: I seek refuge of Allah from the Faqr that brings disgrace.

The foundation of chosen Faqr is tasawur of Ism-e-Allah Zaat which blesses with proximity of Allah and recognition of the Divine Essence through the Divine name.

از میان نقش بین نقش را
معرفت توحید این است حق لقا

Meaning: Behold the Divine Essence in the Divine name. This is the way to gain marifat of Divine Oneness and vision of Allah.

غرق فی التوحید شو در ذات نور
اسم الله برد حاضر با حضور

Meaning: Drown in the Noor of Divine Essence and Divine Oneness. Ism-e-Allah blesses the seeker with presence before Allah.

من غلام قادریم و قادری
هم صحبتی با مصطفیٰ حاضر نبی

Meaning: I am a salve of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani. The followers of his Qadri order are blessed with company of the Holy Prophet and presence of his holy assembly.

What is the food and source of strength for the nafs? What is the food and source of strength for the heart? What is the food and source of strength for soul? The food for nafs is greed and avarice and it gains pleasure in seeking carrion (*world*). The food and life of heart is in the observation and vision of Allah which

is a perpetual source of nourishment for it. The food for soul is the union of Allah and the source of its strength is closeness of Allah and immersion in the Divine vision. When the inward of the seeker of Allah is enlightened (*and empowered by zikr and tasawur of Ism-e-Allah Zaat*), he can prevent his nafs from greed and avarice. His heart and soul gain authority over the nafs, hence the nafs is purified and raised to the level of nafs-e-mutmaina¹²² converting into Noor.

گر بیانی طالبان توحید راز
روح قلب و هم سخن با تو آواز

Meaning: O' seeker! If the secret of Divine Oneness is revealed upon you, your heart and soul will talk to you.

رفت نفسی از هوا رحمت رسید
معرفت توحید دیگر راه ندید

Meaning: Your nafs will turn away from the sensual desires towards the Kindness of Allah and will never follow any other way but the way of marifat and Divine Oneness.

A man (*seeker of Allah*) must reach the Noor concealed in his inward.

کسی را نفس قلب روح نور است
فنا فی اللہ بود دائم حضور است

Meaning: The seeker whose nafs, heart and soul become Noor, annihilates in Allah and forever remains in the state of Divine presence.

¹²² The satisfied inner self. The nafs (*innerself*) has four levels on the basis of purification. The lowest level is nafs-e-ammarah i.e. the ill commanding innerself which commands to commit sin, when it improves it becomes nafs-e-lawamah i.e. the repenting innerself which repents after committing sin, on purification by the perfect Murshid it becomes nafs-e-mulhima i.e. the inspiring innerself which warns before committing sins, on raising to the highest level it becomes nafs-e-mutmaina i.e. the satisfied innerself which is never inclined towards sin.

What is the final level of muraqabah which is performed through tasawur of *Ism-e-Allah Zaat* that immerses the seeker in the Noor and blesses with Divine presence and vision? It is that the seeker enters and leaves this state of immersion seven times in one moment and whenever he dives into the ocean of unveiled Reality he successfully comes out honoured with the vision of Divine Essence. During such muraqabah he becomes aware of everything that will happen till the Doomsday in just one moment. Do not consider it strange or wrong. The reality of every inward and outward station of the way of marifat and Divine presence can be verified and the truth can be distinguished from falsehood through experience by the Divine favour. Murshid Kamil holds the status of substitute of Divinity, owing to this status he possesses the key of Divine Oneness (*i.e. Ism-e-Allah Zaat*) with which he can unlock all the locks of all the waystations of the Divine path and solve all the problems of both the worlds.

مرتبہ ایشان نباشد مرتبہ ہا
در فنا فی اللہ وحدت با خدا

Meaning: The level of the perfect Murshids is above and beyond all levels. They are annihilated in Allah and One with Him.

Whoever gains the marifat of Allah by the tasawur of *Ism-e-Allah Zaat*, views the spectacle of fourteen spheres of the world on his finger nail. He resides in LaHoot and views the Lamakan. It is very easy to achieve this level with the help and guidance of Murshid Kamil. It is not at all difficult for the Murshid who himself is the Arif and man of unveiled sight to take the true seeker to the highest level of LaHoot Lamakan. One who knows the panacea alchemy never claims it, but the one who claims actually does not know it. The people who claim to possess the power of alchemy are liars and fools and are like animals. The real practitioners of inward alchemy (*i.e. the perfect Murshid who can convert the baser inner self of a seeker into perfectly purged and enlightened inward*) keep themselves hidden and are

independent of all wishes. While, the people who do alchemy (*try to convert baser metals into gold*) always remain indigent, perplexed and complaining. The Murshid who possesses knowledge and authority of tasawur of Ism-e-Allah Zaat and is the perfect practitioner of Ilm-e-Dawat through which he can meet the sacred souls, is the real scholar and practitioner of all kinds of alchemy. Access to the Divine presence is not at all difficult for such a perfect Murshid. Listen O' dear! These levels are the honour of the perfect Murshid and the true seekers of Allah who are the men of Divine presence. Listen O' arrogant fools:

با نظر و ز خاک را میگردانند زر
و ز سیم و زر بهتر بود عارف نظر

Meaning: The perfect Arifs of Allah can convert dust into gold by their sight, so their sight is better than gold and silver.

نظر عارف می رساند با خدا
با نظر عارف بخشند کیمیا

Meaning: The perfect Arifs can take the true seekers to Allah and grant them the knowledge of alchemy by their powerful sight.

کیشناسد عارفان حق معرفت
با نظر زنده کند عیسی صفت

Meaning: No one recognizes the Arifs of Truth who are men of marifat. They can give life to the dead hearts by their sight just as Christ gave life to the dead.

The perfect ones acquire every knowledge and step into Faqr which is the way of marifat of Allah while the imperfect fools just boast and lie. The perfect Murshid Faqeer who is practitioner of Ilm-e-Dawat and attributed with powers of Christ is the one who confers entire knowledge of all the alchemies as well as the complete wisdom upon the true seeker of Allah through the

power of Ism-e-Allah Zaat and lets him cover all the way stations of acquiring the Divine attributes and eventually reach the destination of (*vision and union of*) the Divine Essence-the Eternally Alive and Forever Sustained. He lets the seeker meet and know the sacred souls of all the Prophets from Prophet Adam to the last Prophet Mohammad and then all the Saints who came after the Holy Prophet i.e. the Divine scholars, Ghaus, Qutb, Abdal, Autad and all the other Momins of high ranks who will come till the Doomsday. Afterward, he meets the Sultan-ul-Faqr. This is the first day lesson of the true seeker of Allah who is a man of insight and outwardly (*a follower of religion*) like Prophet Moses while inwardly keeps travelling spiritually like Khidr the apostle of Allah. If the Murshid does not take the true seeker of Allah to these levels of Reality and bless him with real spiritual states, then the right of the seeker remains due upon the Murshid. Being a Murshid or a seeker of Allah is not an easy job, great secrets of Allah are hidden in it. How can the foolish people who are inwardly like blind folded animals know about these secrets? The purgation of soul and treatment of all its diseases lie in the passion and pleasure of closeness of Allah and the marifat and power gained through it. All the deeds of nafs are full of lust and sensual desires which are just filth and impurity and make one polluted inwardly, while the deeds of pure heart give eternal life to one's soul making one favourite in the court of Allah. The perfection of tasawur is that its possessor (*i.e. the Murshid Kamil*) can esoterically take the spiritual form of any person, who must be a true Muslim, to the holy assembly of Prophet Mohammad by authoritative attention, either in his dream or in awakening state, and ennoble him with spiritual richness, blessings, honour, righteousness, saintlihood, ghinayat, reality of knowledge and tasawur of Ism-e-Allah Zaat. Whatever he views while in dreaming state with his spiritual eyes, the same reality manifests from his existence when he wakes up. His inward and outward become the same. If he contemplates the spiritual form

of an infidel and puts him in the hell fire or punish him severely in dream, then takes him out of the hell, shows him the paradise and lets him taste its pleasures then as soon as that infidel will wake up he would recite kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ and would declare that Islam is the true religion and infidelity is falsehood.

EXPLANATION OF ZIKR

There are many zakirs who are just emulators and there is abundance of people who are veiled by their ego. The explanation and proof of true zikr is that it removes all the veils between Allah and His slave blessing the zakir with vision of Allah and making him perfect believer of Tauheed (*Divine Oneness*).

ذکر یک درد است باشد لا دوا
شد شفا از درد و ذکرش بالقوا

Meaning: Zikr gives pain (*of love of Allah*) which has no remedy but the zikr itself which blesses the zakir with closeness of Allah.

ذکر یک سوزست سوزد مغز و جان
سوز از لاهوت به برد لامکان

Meaning: Zikr is a fire of passion that burns the heart and soul, and takes the seeker to LaHoot Lamakan.

There are seven stages or kinds of zikr which are performed by all the seven inward and outward parts of the body¹²³. Every kind of zikr grants seventy thousand kinds of knowledge of wisdom, seventy thousand levels of closeness of Noor, seventy thousand levels of marifat of Tauheed which are called the theophanies of

¹²³ Seven outward body parts are; head, chest, belly and the four limbs. The inner self of a human being also has seven subtle layers which are; nafs, qalb (*inward or heart*), the soul, the sir'r (*core, the Divine secret*), khafi (*the Hidden, the Divine Soul*), Yakhfa (*the Noor of Mohammad*), Ana (*the Divine Essence*). Ana is the inner most core which contains everything.

Divine favour. By the verified observation of Tauheed, the complete contemplation of the Totality, perfect authority of all the treasures and solution of the maze of existence is obtained but only the perfect Saints i.e. the Arif Billah are capable of this felicity as they are magnanimous and have extremely courageous spirit. The seven kinds of great zikr performed by the seeker's outward and inward parts which purify the heart and show the straight path as well as grant true knowledge, perfect belief and faith are; (a) The great zikr called zikr-e-hamil which sates the true seeker of Allah of all needs and makes him independent in the very beginning of its spiritual practice by giving authority over all the treasures. Then the seeker never asks or complains for anything. The Holy Prophet said:

عَذَابُ الْجُوعِ أَشَدُّ مِنْ عَذَابِ الْقَبْرِ ❁

Meaning: Hunger is worse than the perdition of grave.

(b) The second great zikr is the zikr of Noor which converts all the seven inward and outward parts of the seeker into Noor from head to toe in the very beginning of its spiritual practice. Hence, the zakir drowns in the observation of Divine Noor and achieves all his objectives by reaching the Divine presence instantly through the tasawur of Ism-e-Allah Zaat. (c) Third great zikr is the zikr of immortality. On starting this zikr, the zakir gains immortality by annihilating in Allah. This zikr grants marifat of Tauheed and fulfills all the desires of the seeker by blessing him with closeness of Allah taking him to LaHoot Lamakan in a moment. (d) Fourth great zikr is the zikr of enlightenment which enlightens the seeker in the very beginning. This zikr drowns the seeker in Divine theophanies, blesses him with vision of Allah conferring upon him the knowledge of perfect faith and belief, hence the seeker observes his destination with his own eyes in just a moment. (e) Fifth great zikr is the zikr of eternal life. When the seeker starts this zikr, all his inward and outward body parts gain eternal life, he approaches LaHoot Lamakan with this

eternally alive existence and views the spectacle of eighteen thousand realms and all the creations of the worlds. (f) Sixth is the zikr of Divine Reality which gives marifat of the Reality and Tauheed. By the effects of this zikr, all the spiritual impurities of lust, greed, jealousy, arrogance, sensual desires and hypocrisy are removed from the inward of the seeker. The perfect Murshid who is a man of powerful sight can take such seekers of Allah to the assembly of Hazrat Khidr on the very first day. Hence the seeker achieves all his objectives at once. (g) Seventh is the zikr of magnificent grandeur which makes the seeker confidant of Divine secrets, then the seeker never ever separates from Allah. He is neither Allah nor other than Allah. This zikr fulfills all the desires of the seeker instantly.

Which is the way that confers the vision of Allah? Which is the knowledge that grants immortality with Allah which is possible after having vision of Allah? Listen O' idiots trapped in sensual desires of nafs! O' imperfect and incapable people of hurry and worry! O' unwise, conscienceless, dead hearted people unaware of marifat and closeness of Allah and deprived of His kind attention! listen O' rejected ones! Vision of Allah is the destiny of pure hearts not the dead hearts possessed by the perplexed ignorant scholars whose knowledge is like a burden laden on donkey, as Allah says:

كَمَثَلِ الْحِمَارِ يَحْمِلُ أَثْقَارًا (الجمعة-5) ❁

Meaning: Their example is like that of a donkey who carries volumes (*of books*). (Al-Juma'a-5)

They are the seekers of the world, followers of their nafs and the evils trapped by Satan. Whoever is deprived of marifat of Allah will never believe that presence of the holy assembly of Prophet Mohammad and vision of Allah is possible in this world, so do not tell him about their states.

You must know that some reprobates who are men of wrong innovations liken the vision of Beauty of Allah with physical beauty and relate (*the ecstasy of*) His marifat and union with (*the pleasure of*) music which is exactly opposite and against the reality. They are the liars whose inward state is ever deteriorating, perturbed and perplexed. Resembling Allah Who is non-creation with creation is infidelity and polytheism. The pre-existence, the eternity, the Throne, the Chair, the Pen, the nether regions and the paradise all are different stations. Resembling Allah with any of these stations or the creations present in them is absolutely wrong, neither it is justified to claim that one has beheld Allah at any of these stations. If one claims this, it is just out of his arrogant inner self and he becomes infidel by saying so. The levels of vision and proximity of Allah are just the beneficence and bestowal of Allah. This is the Divine blessing which is gained through Ism-e-Allah Zaat. When the theophanies of Noor of Allah manifest from Ism-e-Allah Zaat, they take the seeker out of time and space into the Lamakan where he is blessed with vision of Allah. Whoever denies it belongs to the group of liars, hypocrites and infidels. The vision and union of Allah are verified by the Saints and Arifs who are blessed with closeness of Allah.

نیست آنجا ازل و ابد و نیست دنیا نه بهشت
آن مکان لامکان است دیدار از سرشت

Meaning: The Lamakan which is station beyond all stations is fixed for the vision of Allah. That station is neither pre-existence nor eternity, neither world nor heaven.

The vision of Allah which the seeker beholds through the Divine theophanies cannot be exemplified with anything and whatever words of Allah he listens during that closeness stay in his memory till the Doomsday.

اللَّهُ هِر كِرَا خَوَابِد نَمَائِد عَيْن رَا ز
 اللَّهُ هِر كِرَا خَوَابِد بِه بَخْشِد بِاحْضُور
 اللَّهُ هِر كِرَا خَوَابِد دِهْد قُرْب اَز آوَا ز
 اللَّهُ هِر كِرَا خَوَابِد رَا نْدِه گِرْدَا نْد ز دُور

Meaning: Allah reveals His secrets upon whomsoever He likes and grants him His closeness and Divine presence. While, whomsoever Allah dislikes, keeps him away from His court.

This is the knowledge of the way of vision and closeness of Allah and the witness to this knowledge is the well awared sight. By the effects of closeness of Allah, some seekers gain spiritual peace and power, some lose senses and become lunatic mystics while some remain restless and anxious day and night for more and more closeness and vision of Allah.

❁ إِنَّ لِلْمُشْتَاقِ الْمَدِيرِينَ هَلْ مِنْ مَّزِيدٍ

Meaning: They are the wise adorers of Allah who ever ask for more (*of His Closeness*).

They cross the levels of tajreed¹²⁴ and tafreed¹²⁵ and reach Tauheed. Allah says:

❁ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا
 (الكهف- 110)

Meaning: So, whoever longs to meet his Lord, must perform virtuous deeds and should not make partners with Him. (Al-Kahf-110)

The real virtuous deed and the eternal prayer is to remain attentive towards vision and closeness of Allah which is acquired by those united with Allah through the knowledge of immortality.

^{124, 125} Tajreed means negation of everything other than Allah. Tafreed means negation of one's own self. Tajreed and tafreed are two basic steps before reaching the final level of Tauheed (*Divine Oneness*).

گر شوم در غرق دیدارش دوام
 باهُو در هُو گم شده باهُو کدام

Meaning: If I drown in His vision then I do not remain Bahoo anymore. Bahoo is lost in Hoo, how could he be found!

باخبر باهُو بود یاهُو بخوان
 یا هُو باهُو را برد باهُو نه ماند

Meaning: The vigilant Bahoo does the zikr of Ya-Hoo. This zikr takes Bahoo to Hoo, then there remains no Bahoo.

هر که از خود گم شود آنجا چه دید
 خوش بین دیدار از خود خود برید

Meaning: What would he see who has lost himself? O dear! Behold the Divine Beauty separating from your ownself.

هر که منکر از خدا و ز مصطفیٰ
 آن کاذب و مردود گردد بے حیا

Meaning: One who is the denier of Allah and Prophet Mohammad, is verily a liar, reprobate and an immodest person.

گر لذت دیدار را شرح کنم
 کونین را بر نام او صدقه کنم

Meaning: If I describe the pleasure of vision of Allah, I would like to sacrifice both the worlds upon the name of Allah.

گر بیائی زود بینی طالباً
 طالبان پیدا شوند بهر از لقا

Meaning: O' seeker of Allah! If you come towards Allah sincerely, you will have His vision very soon because the true seekers of Allah are born to have His vision and closeness.

اجل پیغام است موت از معرفت
هر که محرم موت شد طالب صفت

Meaning: Death (of *nafs* and its desires) leads towards marifat of Allah. True seeker is the one who acquires this death.

Allah says:

﴿فَأَيُّهَا تَوَلَّوْا فِئْتَهُ وَجْهَ اللَّهِ﴾ (البقره-115)

Meaning: Wherever you turn, you will behold the Countenance of Allah. (Al-Baqarah-115)

هر طرف بینم مشرف شد لقا
آردم رو بسوی قبله چو او قبله نما

Meaning: Wherever I see, I behold Allah. So, my face is ever towards the Qibla¹²⁶ because He is the actual Qibla.

از لقا الله رو نگردانم بجان گرجان بود
اگرچه از تن سر جدا جان میشود

Meaning: Until I am alive, I would not turn away from the vision of Allah even if I am beheaded.

جام نوش هرگز نه ترسد جان بی جان
ساکن لاهوت نظرش لامکان

Meaning: One who tastes the pleasure of Allah's closeness never fears from death. He lives in LaHoot and keeps his eyes towards the Lamakan.

دیده بر دیدار دل باشتغال
غرق فی التوحید عارف دم وصال

¹²⁶ Direction of Holy Kaaba facing towards which the Muslims offer prayer.

Meaning: His eyes remain on vision of Allah and his heart is busy in Divine deeds. Such Arifs are drowned in Divine Oneness and united with Allah.

از لقا رو نگردانم دوام
هر که روئی گرداندۀ کافر تمام

Meaning: I will never divert my attention from the vision of Allah, whoever turns away from Divine vision becomes infidel.

The Faqeer of Allah whose whole existence has transformed into Noor by the tasawur of Ism-e-Allah Zaat, outwardly becomes known among people for his spiritual authority while inwardly he becomes popular among the Prophets and Saints for his achievements in marifat of Allah. All the angels, jinns, humans and the creations of eighteen thousand worlds come to know his highest levels. The Faqueers with Divinity repleted inward achieve these levels by the benediction of tasawur of Ism-e-Allah Zaat. The high ranks (*gained by excessive prayers and devotions*) are a source of reward but the tasawur of Ism-e-Allah Zaat is the source of unveiled vision of Allah. However, one must beware of the Satanic contemplations which interfere in the way to Allah. Ism-e-Allah Zaat is like the command of Allah and the Arif who is the man of powerful sight and possesses the tasawur of ism-e-Allah Zaat holds this command. Whoever does not honour this command of Ism-e-Allah Zaat is considered disobedient like Pharaoh. It is because the Arif who perpetually remains in the state of Divine observation, closeness and presence and has been blessed with Divine union never says anything wrong, his every word is accepted in the court of Allah owing to his eternal closeness with Allah. The tongue of such a Faqeer is the sword of Allah which comes out of sheath just to kill the evil. The Holy Prophet said:

❁ أَقْتُلُوا الْمُؤْذِيَاتِ قَبْلَ الْإِيْدَاءِ

Meaning: Kill the evil before it harms.

The people of lust are totally unaware of the powers of Faqeer. He can annihilate the whole world in a moment by his single glance, and he does this by the order of Allah and permission of the Holy Prophet. Since the Faqeer who is blessed with Divine presence and immersed in Divine Oneness possesses the Noor of zikr of Ism-e-Allah and powers of all the Divine attributes of Jalal¹²⁷ and Jamal¹²⁸ so none of his actions and deeds are without the Divine wisdom.

مست را فکری نباشد از جلال
غرق فی التوحید اللہ با وصال

Meaning: The ecstatic Faqeers who are drowned in Divine Oneness are not disturbed by the theophanies of Jalal of Allah, they can easily absorb them as they are united with Allah.

The Faqeer who is eternally drowned in the Divine vision never turns towards the carrion world which is an absolute filth, impurity and an unlawful thing. It must be remembered that the Satan can only overpower the enemies of Allah and drown them in oblivion while the Friends of Allah dominate the Satan. The real seekers of Allah are always helped by the Divinity as Allah is always with them. Allah says:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ طَوْكَفَىٰ بِرَبِّكَ وَيَكِيدُوا بِنَارِكُمْ﴾ (بنی اسرائیل - 65)

Meaning: Indeed you (*Satan*) would not have authority over My (*true*) men. (*O' men*) sufficient is your Lord as Disposer of your affairs. (Bani Israil-65)

The sensual desires of nafs obsess the enemies of Allah which disgrace them door to door, their greed and covet ever keep them

¹²⁷ The Divine attribute of Jalal includes all the attributes of Allah related with His Wrath, Power, Magnificence, Might, Majesty etc.

¹²⁸ The Divine attribute of Jamal includes all the attributes of Allah related with His Beneficence, Mercy, Benevolence, Beauty, Compassion, Kindness, Forgiveness etc.

worried and distressed while the Friends of Allah keep their nafs under their control. Their knowledge of perfect faith and belief and the knowledge of vision of Allah grant them eternal Divine presence and drown them in Noor. Through which virtuous deeds the Friends of Allah can be recognized? What is the source of acquiring love, friendship and marifat of Allah? Which levels can be gained from the perfect Murshid who is united with Allah? First is the zikr of Noor, second is the contemplation, authority, attention and meditation of the Divine presence. The zikr of Noor and contemplation of Divine presence can never be obtained without the Ilm-e-Dawat which is recited on the shrines of sacred souls. When the seeker of Allah visits the shrine of a Saint with true devotion and recites some verses of Quran which he has learnt by heart along with Ism-e-Allah Zaat and Ism-e-Azam kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ, then becomes attentive towards the sacred soul through meditation and muraqabah, no doubt the soul at once comes out of the grave like a snake comes out of its slough. The sacred souls can come out and go into their grave just as a diver can dive in and out of water. The men of Divine favour can see them but the dead hearted person can never see them even if he keeps sitting and reciting Quran beside the grave the whole life. The men of inward always contact the sacred souls spiritually for some religious or pious worldly cause. The people of nafs talk with the sacred soul by the tongue of nafs (*i.e. for the desires of their nafs*). The sacred souls converse with the men of heart and inward by the tongue of heart and inward, with the men of soul by the tongue of soul and with the men of sir'r by the tongue of sir'r. There is no doubt in this mystic way of communicating with the sacred souls and getting answers from them. It is not at all against shariah, as the Holy Prophet himself said:

إِذَا تَحَيَّرْتُمْ فِي الْأُمُورِ فَاسْتَعِينُوا مِنْ أَهْلِ الْقُبُورِ ❁

Meaning: When you become worried in your matters, seek help from the sacred souls of shrines.

By the beneficence of zikr of Noor and contemplation of Divine presence, the seeker gains levels of Noor through renunciation (*of everything other than Allah*) and the Divine favour. Crossing the levels of tajreed and tafreed, he reaches Tauheed where he is blessed with ultimate contemplation of Divine presence and perfect trust upon Allah as well as verification of heart.

ذکر حق نور است فکرش با حضور
بے حضوری ذکر فکر و بعد دور

Meaning: The zikr of Allah is Noor and it should be performed alongwith meditation while having Divine presence. Without Divine presence, zikr and meditation are just separation from Allah.

ذکر را بگذار مذکورش مگو
احتیاجی نیست ذکرش روبرو

Meaning: You may leave the zikr but should not leave the Divine Essence. When your Beloved (*Allah*), is in front of you then you do not need to invoke Him or do His zikr anymore.

EXPLANATION OF DAWAT-E-QABOOR¹²⁹

گر ترا علم است دانش باشعور نظر کن بر مردگان اہل القبور
عاقبت تو جائے خانہ شد قبر کس نہ بُردہ در قبر این سیم و زر

Meaning: If you have wisdom and knowledge just look at the condition of dead in graves. Your last destination is also grave, no one has ever taken his wealth with him in the grave.

¹²⁹ Dawat recited at the shrines of Saints.

علم میباید علم بهر از عمل
جز محبت حق دگر باطل خجل

Meaning: Knowledge can be considered true knowledge only if it is acted upon. You must have the knowledge that except the love of Allah everything is sheer embarrassment.

The strong Arif and scholar of Allah is the one who makes his grave a fort by the power of holy Quran as well as the power of closeness and marifat of Allah. This fort is so much lightened and blazing by the theophanies of vision of Allah that the (*hell*) fire cannot come close to it. Dawat at the shrine can be effectively recited only by the seeker who has himself passed through the spiritual states and due to this experience the states and rank of the sacred soul of the shrine is revealed upon him so that he is blessed with the Noor of the soul while reciting Dawat, hence there remains no veil before him. Some seekers (*who are true*) converse with the soul during the Dawat and get answer of all their questions while some are rejected and regressed. Some get rid of all veils while some exhaust themselves weeping in the struggle to get connected with the soul. Some keep sighing day and night due to intense effects of Noor and remain in the state of hope (*of Mercy and Kindness of Allah*) due to the fear (*of Wrath and Majesty of Allah*). In short, one must know the reality and state of the soul of the shrine, as reciting Dawat at the shrine of a great soul grants greater ranks while reciting Dawat at the shrine of a common soul grants common ranks. Which is the proper way to verify the states and reality of the soul in the grave, as there are many levels and kinds of the souls and they are entitled accordingly. The reciter would acquire the level, rank and spiritual state according to the level, rank and spiritual state of the soul in the grave where he is reciting the Dawat. Some are the graves of people of nafs who are suffering perdition in their graves and are in the worst state. By reciting Dawat at such a grave, the reciter listens the voices of jinns and is enveloped by

satanic illusions, evil dangers and misapprehensions. Satanic tricks halt his way, he is regressed and fails to achieve his objective, as a result he remain unaccomplished. Some are the graves of people of alive heart and enlightened inward, although their body is dead but they are spiritually alive. They are the Faqeers. By reciting Dawat at their grave, the reciter gains spiritual strength as their grave is better than the paradise. The reciter listens the voice of angel who responds to him according to his state. The sparks of Noor rise from the graves of Faqeers. They accomplish all the ventures of the reciter and fulfill all his objectives, hence he is relieved from all pains and gets salvation. Some are the graves of people of soul, by reciting Dawat at their grave the reciter is enlightened from head to toe. All his body parts reflect the light of his soul and the waves of Noor rise in his heart just like the waves of Noah's deluge. The reciter is blessed with the company of that sacred soul who fulfills all his objectives. By reciting Dawat at the shrine of people of Divine secrets, those secrets are revealed upon the reciter and show him the exact Reality. Some are the graves of men of Allah who are all Noor. By reciting Dawat at their grave, the reciter transforms completely into Noor due to their blessed company. He becomes a man of mystic struggles and spiritual observations and finds presence in the court of Prophets and Saints. The souls of Arifs are all Noor of faith and they spiritually meet with people by the power of that Noor. The voices of zikr and words of reality raise from their graves. The Holy Prophet said:

❁ إِذَا تَحَيَّرْتُمْ فِي الْأُمُورِ فَاسْتَعِينُوا مِنْ أَهْلِ الْقُبُورِ

Meaning: When you are worried about your matters seek help from the sacred souls of shrines.

Only that seeker can hear the voice from the grave and get eternal strength and levels by reciting Dawat at the shrines of Saints who has got Divine presence through the tasawur of Ism-

e-Allah Zaat and whose inward and outward has become the same.

عمل قرآن و قبر قرب از خدا
این عمل حاصل شود از مصطفیٰ

Meaning: The closeness of Allah is gained by reciting Quran at the graves (*shrines of Saints*). The proper method of reciting such Dawat is learnt (*spiritually*) from the Holy Prophet.

The grave is like the lair of lion and the soul of the Saint is like the lion in it. Only that person should dare to recite Dawat at the grave of a Saint who is spiritually powerful like Prophet Christ and Khidr.

قبر بیشه شیر در قبر فقیر
شهسواری شیر خواند یا بصیر

Meaning: The grave of a Faqeer is like the lair of a lion while the Faqeer lives in it like a lion, so only the spiritually enlightened person can ride it and recite Dawat upon it.

The graves of Saints are the forts of Noor in which they are perpetually blessed with Divine presence.

هر کرا شد معرفت وحدت لقا
خوش بخواند بر قبر آن اولیا

Meaning: Whoever is blessed with marifat and vision of the Divine Unity can recite Dawat at the shrines of Saints.

هر که خواهد معرفت توحید نور
شد حضوری راز با اهل القبور

Meaning: Whoever wants marifat of Noor of Divine Oneness must acquire the secret of Divine presence from the sacred souls of shrines.

باروحانی راه روحی راہر
باتصور می رود اندر قبر

Meaning: He should get guidance of the spiritual way from the soul by (*spiritually*) entering the grave through contemplation.

با یکدگر شد ہم سخن با ہم کلام
ہر حقائق یافتہ و ز خاص و عام

Meaning: In the grave he converses with the soul and learns all the general and special realities from that soul.

ہر کہ این راہ نداند بے عمل
با وسوسہ خطرات شیطانی خلل

Meaning: One who is unaware of this spiritual way is the person who does not practice upon his knowledge and is ever surrounded by distractions of evil apprehensions and satanic dangers.

بے سرے رفتند اولیا
روزِ اوّل شد مشرف بالقا

Meaning: The Saints travel the spiritual journey beheaded (*i.e. by annihilating themselves*) and are honoured with the vision and closeness of Allah on the very first day.

باھو تو بہر از خدا این راہ نما
سر ز گردن کن جدا بہر از خدا

Meaning: O' Bahoo! For Allah's sake be a guide on this way and cut the head from the neck.

The Arif and scholar of Allah who is man of Divine absorption and can reach the court of Allah whenever he wants, has no fear of the jinns and their agents so he does not at all need to set up an enclosure around him to be safe from them. The sparks of Noor of Allah raise from his existence to such an extent that the

jinns and their agents keep away from him due to the majesty and warmth of Noor of Allah.

مرد باشد حق شناسد باحضور
آن وجود لائق است دعوت قبور

Meaning: Strong man is the one who recognizes the Truth and is blessed with the Divine presence, only he is eligible to recite Dawat at the shrines.

EXPLANATION OF VISION AND CLOSENESS OF ALLAH

Which is the way to have the vision and closeness of Allah that complies with shariah? There are five ways to behold Allah: (1) In the dream which is pure of satanic interference. (2) In the muraqabah which is exactly like death and acquaints one with love and marifat of Allah. It is called the death which grants union with Allah. Rather it is more dominant than death as it is the “death before dying” which takes the Arif to the LaHoot Lamakan where he beholds the exact Reality with his eyes. (*On becoming One with the Essence*) even the Noor of the Essence ends.¹³⁰ By the knowledge of this death one gets the spiritual victories as this death drowns one in the Noor of Divine Essence and blesses him with the vision and closeness of Allah. The Arifs and Saints get eternal life from this death (*and reach the level of HaHooiyat*) where even the marifat, observation and closeness of Allah as well as the spiritual assembly of Prophets and Saints come to an end (*as they become absolutely One with Allah so everything perish and only Allah remains*). They acquire Divine favour from this death and adorn their death with life. It is such

¹³⁰ Here Hazrat Sultan Bahoo is talking about the level of HaHooiyat where Allah is present in the form of لَيْسَ كَمِثْلِهِ شَيْءٌ meaning: “He is incomparable with anything” and has not yet manifested even in the form of Noor. When the soul of the seeker elevates to this level, nothing remains but ‘Hoo’ only.

kind and compassionate death which confers the honour of soundless conversation with Allah. The seeker's soul is enlivened by the voiceless order of **قُمْ بِأَمْرِ اللَّهِ** meaning: "Rise by the command of Allah" and he gains eternal life in both the worlds. At this point life and death become equal for a Saint.

بالتصور اسم الله لازوال است
گر به بینم همه اندر وصال است

Meaning: Tasawur of Ism-e-Allah grants eternal closeness of Allah. When I see Ism-e-Allah Zaat, I find absolute union with Allah.

کے داند کہ ہرگز آن نداند
حجاب خود ز خود رویت بماند حق نگار

Meaning: One who claims that he knows, actually he does not know because the veil of his own ego prevents him from the vision of Reality.

مراتب عاشقان دیدار بین است
ز حق باحق رسد حق الیقین است

Meaning: The lovers of Allah are blessed with the highest levels of vision of Allah as they reach the Reality through the Reality and achieve the final level of faith i.e. Haq-ul-Yaqeen¹³¹.

حیاتی شد بقا بہر از لقا شد
کسی این جا نہ بیند سر ہوا شد

Meaning: They find immortal life due to the closeness of Allah. One who is deprived of the vision of Allah in this world is surely trapped in the desires of his nafs.

¹³¹ The final level of faith gained after experience.

اگر گوید کسی دیدار فردا
 کہ فردا شد بہ آزا صد پیردا

Meaning: If someone says that the vision of Allah will be conferred in the hereafter then he must know that there would be hundreds of veils before him even in the hereafter.

خدا بیند مرا من چون نہ بینم
 کہ امت از محمد پاک اویم

Meaning: Allah beholds me, why should not I behold Him, after all I belong to His beloved Prophet Mohammad's nation.

لذتے و ز جاودانی لذت دیدار بہ
 الہی مرتبہ دیدار دادی طاقت دیدار دہ

Meaning: The eternal pleasure of vision of Allah is better than every other pleasure. O' Allah! If you have granted me the blessing of Your vision then bestow upon me the strength to behold You as well.

The people of love, zikr, meditation, marifat and Divine presence, the people blessed with closeness of Allah and observation of His Noor, the people who are immersed in the theophany of vision of Allah, the people who are blessed with immortality after crossing the levels of vision of Allah and annihilation in Him, the Dervishes, Faqeers, Saints, the lovers who are One with Allah, the Arifs and the perfect practicing scholars who are accomplished and supreme guides of the creation, the Ghaus¹³², Qutbs¹³³, Abdals¹³⁴ and the Akhiyars¹³⁵, all of them are the men of repleted inward and purged being and they always remain in the sacred company of the Holy Prophet. How can these

^{132,133,134,135} Ranks of Saints

honoured men of highest ranks be recognized? The nafs of men of Allah is too weak and sick, and a sick does not like to speak, hear or see anything and does not enjoy eating anything, likewise the men of Allah do not like anything but the Divine presence and observation. They listen, see, speak and enjoy nothing but the vision of Allah as their food and power is only the Noor of all the Divine Noors.

طلب کن دیدار دائم تا شوی طالب خدا
درمیان یک هفته یابی معرفت وحدت لقا

Meaning: Always seek the vision of Allah so that you become the true seeker of Allah and find the marifat of His Oneness and closeness in just one week.

ناقصان را سال پنجه کاملان را روز پنج
پنج پنجه نیز ناقص عارفان یک روز گنج

Meaning: The level attained by the imperfect ones after the struggle of fifty years can be achieved by the perfect ones only in five days. However, I consider both of them imperfect because the true Arifs achieve the treasure of vision of Allah only in one day.

پنج گنج نیز ناقص دم زدن به برد حضور
این مراتب جامع مرشد بود یا ذات نور

Meaning: The people having authority over the five treasures are also imperfect. The perfect Murshid who is the absolute Noor of Divine Essence takes the seeker to the Divine presence in just a moment.

دم زدن هم دیر باشد طرفه زد حاضر کند
این مراتب انتهائے از خدا حاصل شود

Meaning: A moment also takes long, he can present the seeker in the court of Allah in just a blink of an eye. He has got these highest levels and powers directly from Allah.

این هریک مراتب ناقصان را از هنر شد طالبان

نادیده را دیده به بخشد میشود روشن عیان

Meaning: All the levels and ranks of imperfects are the waylayers for the true seekers. The perfect Murshid grants the spiritual eyesight to the seekers who are deprived of it and enlightens them with the vision of Allah.

باهو راه مردان با توجه بانظر ناظر قلب

در تصرف باتصور غرق کن در ذات رب

Meaning: O' Bahoo! The way of real men of Allah is that they enlighten the heart of the seekers by their attention and glance, and immerse them in the (vision of) Divine Essence by their powerful authority through the tasawur (of *Ism-e-Allah Zaat*).

Everyone seeks fame and recognition of his name, everyone gets knowledge and reads books day and night just for some selfish purpose. Most of the disciples are seekers of the carcass and wretched world or they seek khilafat¹³⁶ from their Murshid, all such disciples are liars and transgressors.

کس نه بینم طالب توفیق تر

کس نیابم مرد مرید از نظر

Meaning: I have not found any strong man (i.e. perfect Murshid) who could purify his disciples with his powerful spiritual sight nor I have seen any true seeker of the Divine favour.

هم مریدی طالبی از بهر خویش

درپیش بسیار است بدکیش بیش

¹³⁶ Spiritual succession, here khilafat refers to spiritual powers.

Meaning: Every disciple seeks his personal benefit. A Murshid has to deal with many such ill-wishers.

The Arif having unveiled spiritual sight is blessed with Divine vision, he has no concern with present and future.

گر نه بیند کور مادر عیب نیست
سر شد اظهار آن از غیب نیست

Meaning: If a (*spiritually*) born blind could not see Him, it is not at all strange as the hidden secret is not revealed upon such spiritually blind ones.

میدهد دیدار میگوید به بین
هر که آواز او نه بیند شد لعین

Meaning: Allah calls everyone towards His vision and blesses those with this favour who respond to His call. One who ignores His call becomes reprobate.

گر نه بینم میشوم مشرک تمام
روئے من با روئے او باشد هر مدام

Meaning: My face is ever turned towards His Face. The moment I do not behold Him, I become infidel.

Verse of Quran:

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمُوتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾
(الانعام-79)

Meaning: Indeed, I have turned my face towards His Face Who created the heavens and the earth, inclining towards Truth, and I am not of those who make partners with Allah. (Al-Inam-79)

نور دیدارش نه جسته داشتند
نفس قلب و روح را بگذاشتند

Meaning: The beholders of His Noor become free of their physical existence (*i.e. they turn into Noor to see His Noor*), they even go beyond their nafs, heart and soul.

بَاهُوُّ ابْتَدَا نُوْرَ اسْتِ اٰخِرْ گِشْتِ نُوْر
نُوْر از شد نُوْر، نُوْر از شد ظُهور

Meaning: The origin of Bahoo is Noor so he eventually became Noor. His Noor originated and manifested from the Noor of Allah.

The Holy Prophet said:

اَلْاٰخِرَةُ هِيَ الرَّجُوْعُ اِلَى الْبِدَايَةِ ❁

Meaning: Returning to the origin is the final level.

The true man (*perfect Murshid*) is the One who takes his disciples from pre-existence to eternity in just a moment. This level of spiritual authority is possessed by the Murshid who is outwardly an embodiment of Divine favour and inwardly blessed with Divine company.

هَمْ چُونِ ابليسِ اسْتِ مانَعِ شَدِ لَقَا
رَحْمَتِ خُدا بَرُوئے كَسے رَا شَدِ لَقَا

Meaning: Everyone who prevents you from the closeness and vision of Allah is like the Satan. Those honoured with closeness and vision of Allah are engulfed by His Kindness and Compassion.

You must know that only the Fageers who are scholars of Allah are graced with the vision and closeness of Allah. They are the scholars of exegesis of Divine knowledge and possess the knowledge of efficacy, knowledge of enlightenment, knowledge of perfect sight, knowledge of dominance upon nafs, knowledge of becoming Fana Fillah Fageer, knowledge of panacea alchemy, knowledge of Dawat of takseer¹³⁷, knowledge of conquering all

¹³⁷ Refer to glossary

the worlds, knowledge of the eternal zikr, knowledge of meditation which annihilates the nafs and grants Divine union, knowledge of everlasting marifat, knowledge of states of Divine love, knowledge of seeking the Beloved, knowledge of being honoured with Divine vision, knowledge of glorification and recital rounds, knowledge of muraqabah, knowledge of unveiling, knowledge of fighting (*against nafs*), knowledge of endeavouring, knowledge of accountability of nafs, knowledge of Divinity, knowledge of inspiration, knowledge of Noor, knowledge of Divine presence, knowledge of mystic struggle, knowledge of Divine observation, knowledge of closeness of Allah, knowledge of sanctity, knowledge of symbolism, knowledge of waham¹³⁸, knowledge of argumentation, knowledge of manifestation, knowledge of contemplation, knowledge of spiritual authority, knowledge of meditation, knowledge of spiritual attention, knowledge of spiritual immersion, knowledge of locking and unlocking (*the inward*), knowledge of comprehensiveness, knowledge of Jamiat¹³⁹, knowledge of annihilation, knowledge of immortality, knowledge of going against the nafs, knowledge of verification of heart, knowledge of favour upon soul, knowledge of verifying the Divine secret, knowledge of faith, knowledge of unity, knowledge of belief, knowledge of spiritual education, knowledge of spiritual persuasion, knowledge of guidance, knowledge of ghinayat¹⁴⁰, knowledge of saintlihood, knowledge of infinity, knowledge of tajreed¹⁴¹, knowledge of tafreed¹⁴², knowledge of beneficence, knowledge of bestowal, knowledge of all knowledges, knowledge of the Forever Alive and Eternally Sustained, knowledge of all rites and rituals. All these knowledges help to distinguish truth from falsehood and for this you must follow every order of the shariah perfectly and

¹³⁸ Refer to glossary

¹³⁹ Refer to glossary

¹⁴⁰ Ghinayat is a mystic term which refers to a spiritual level where the seeker is sated of all desires, becomes independent of all wishes and greatly generous.

¹⁴¹ Refer to glossary

¹⁴² Refer to glossary

should leave every innovation in religion which is against shariah. Then, enter the field of Faqr and incline yourself towards gaining the marifat and vision of Allah. You must get every knowledge and perform every devotion just for the sake of removing all veils between you and Allah and for His marifat and vision. Hence, it becomes evident that there are two levels: (1) Level of carcass falsehood. (2) Level of vision of Allah which is truth as Allah is the Truth. Allah has created man for His marifat and to honour him with the eternal devotion of His vision, not for the carcass worldly levels. Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (الذّٰرِيّٰت-56) اِنِّى لِيَعْرِفُونَ ❁

Meaning: And I did not creat jinns and humans but for My worship (Al-Zariat-53) i.e. for My marifat¹⁴³.

You must know that there are many scholars of superficial knowledge but only one out of thousand scholars is proficient in the knowledge of vision of Allah. He neither knows nor studies any knowledge except the knowledge of Allah's vision and teaches only this knowledge to his students and disciples as well. He takes his disciples to the level of vision of Allah by granting them its knowledge. Allah teaches:

حَسْبِىَ اللّٰهُ (توبہ-129) ❁

Meaning: (Say) Sufficient for me is Allah. (Taubah-129)

وَكَفَى بِاللّٰهِ (الاحزاب-39) ❁

Meaning: Allah is Sufficient (for His men). (Al-Ahzaab-39)

Only Allah! Everything other than Allah is lust.

Do you know which is the knowledge that leads to the knowledge of vision of Allah? Which knowledge provides evidence for the knowledge of vision of Allah? Who is the knower of this

¹⁴³ Hazrat Abdullah bin Abbas interpreted the word "worship" as "marifat" while doing exegesis of this verse.

knowledge and companion on this way? The knowledge of vision of Allah is gained and verified through the knowledge of Ism-e-Allah Zaat as Ism-e-Allah Zaat carries directly to the vision of Allah. The evidence of knowledge of Allah is provided by the Divine presence gained through the benediction of kalma tayyab

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ. Whoever recites the kalma tayyab by understanding its essence, *(the power and effects of)* kalma tayyab honours him with the vision of Allah. The knower and scholar of vision of Allah is the perfect Murshid who is the companion of the seeker of Allah and a source of Divine favour for him. He enlightens the seeker by his spiritually effective sight and attention, unveils the Reality before him and takes him to the Divine presence. The Murshid who does not have the knowledge of Divine presence and vision, spoils his disciples spiritually by keeping them stuck at the level of zikr and meditation. Such a person is foolish if he lets himself be called a Murshid. Divine vision is a great blessing which is gained by the Grace of Allah. It is the honour of Arifs who are blessed with closeness of Allah. Whoever denies their level is dead hearted, spiritually blind and an immodest person. Allah says:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى (بنی اسرائیل-72)

Meaning: Whoever is blind *(to the vision of Allah)* in this *(world)* will remain blind in the hereafter as well. (Bani-Israil-72)

Even if I show the Reality to the spiritually blind person he cannot behold it due to his blindness. Such faithless people are the companions of cursed Satan.

در درس دیدار خوانند بے زبان

بے چشم عارف بہ بیند باعیان

Meaning: The Arifs read the lesson of vision of Allah quietly and behold the Reality candidly without *(physical)* eyes.

شد مطالعه موت علم از معرفت
عالم دیدار باشند این صفت

Meaning: The knowledge of reality of death is acquired by having the marifat of Allah and this knowledge is the attribute of scholars of Divine vision.

جسم انوارش بحاضر داشتند
نفس و قلب و روح بگذاشتند

Meaning: They go beyond their nafs, heart and soul. Hence, their existence turn to Noor and they remain present in the Divine court in the form of Noor.

اصل از نور است وصلش نور شد
ابتدائے انتہائے بحضور شد

Meaning: Their reality is Noor, that is why they are ever united with the Noor of Allah and have been blessed with the Divine presence since pre-existence till eternity.

مرشدے باشد چنین عالم لقا
طالبان را میکشد کبر و از هوا

Meaning: Murshid should be the scholar of Divine vision and must have the spiritual powers to liberate his disciples from the chains of sensual desires and arrogance.

There are many kinds of scholars such as the scholars of knowledge of exegesis, the scholars who are known for their knowledge, the scholars who study the knowledge of Dawat day and night and keep themselves busy in recitals, glorification rounds, zikr and meditation about the Divine Essence, the scholars of worldly knowledge who are full of sensual desires and arrogance and are deprived of marifat of Allah, the scholars of knowledge of annihilation in Allah and vision of His Noor and the scholars of knowledge of presence in the holy assembly of

Prophet Mohammad. The way of Faqr is based upon the knowledge of jurisprudence. There are two kinds of scholars of jurisprudence; one are those who annihilate their nafs by the effects of knowledge of jurisprudence, they are the Arif Billah scholars and the men of Taqwa¹⁴⁴ who are disgusted of the carcass world and blessed with the Divine vision. Second are the jurists having just the outward knowledge, their nafs is strong as they are occupied with ego, arrogance, hypocrisy and sensual desires.

موسىٰ را معراج شد و ز معرفت
اگر باشد خضر عيسىٰ صفت
مردہ را زندہ کند با دم نظر
ہمچو قصہ مجلس موسیٰ خضر
ہر کہ بیند از گناہ در خود نگاہ
ہر کہ یابد راہ بنماید براہ

Meaning: If Prophet Moses had inward knowledge like Khidr, he would have attained to the peak of marifat and could have acquired the attribute of Christ i.e. to enliven the dead by single glance and blow. It is learnt from the incident of Moses and Khidr (*which is mentioned in surah Al-Kahf*) that whoever keeps his eyes on others' sins is himself committing a sin by doing so, while the one who has found the way (*to Allah*) becomes guide for others like Khidr.

EXPLANATION ABOUT (RELATION BETWEEN) THE CREATOR AND CREATION

The vision of Allah is neither related with present worldly life nor life hereafter or heaven as it is a sin to bound Allah in time and space. So, how one is blessed with vision of Allah? The Noor of knowledge of Allah transforms the whole existence of the seeker into Noor and he beholds Allah through that Noor by reaching LaHoot Lamakan which is the station beyond all

¹⁴⁴ Taqwa literally means to have fear of Allah, abstain from sins and adopt pious deeds, but in reality Taqwa is the state of heart's closeness to Allah. Taqwa refers to inward purity of a person which ultimately leads to have the vision of Allah.

stations, such vision of Allah is not bounded in time and space. Listen O' perplexed fool! Only the Insan-e-Kamil¹⁴⁵ is eligible to be honoured with (*direct*) vision of Allah.

The knowledge to conquer over the jinns and capturing them is different from the knowledge of dominating the angels and keeping them under one's authority while the knowledge of spiritual meeting and eternal connection with the souls of Prophets, Saints and true believers is different and is gained by reciting the Ism-e-Azam¹⁴⁶ which is a source of Divine favour for the pure existence. The knowledge of zikr, meditation, recitals, spiritual visitation of the seven layers of earth and the nine skies, watching the spectacle of the Throne and the Chair and reading the Guarded Tablet is different. However, none of these levels grant spiritual strength and satisfaction to the seeker, his state remains perplexed because he is far away from the marifat, closeness, union and Oneness of Allah. The verified way to get the knowledge which grants the honour of vision of Allah is different from the verified way and favour to get the knowledge of annihilation, immortality, sanctity and Divine union. While the way to gain and verify the knowledge of secret of Divine secrets, marifat, Divine love, observation and the knowledge of seeking the Essence of Allah the Eternally Sustained and Forever Alive which enlightens one, reveals all the secrets, opens the doors to Divinity, grants eternal bliss to the soul, enlivens the heart and disgraces the nafs is different and is gained by the tasawur of Ism-e-Allah Zaat. The tasawur of Ism-e-Allah Zaat keeps one anxious day and night for Allah, blesses with unveiled vision of Allah and eternal presence of the holy assembly of Prophet Mohammad. It makes one acceptable in the

¹⁴⁵ The Universal Divine Man. The Holy Prophet and his perfect spiritual successors are the Insan-e-Kamil.

¹⁴⁶ The Greatest Name of Allah, in fact Ism-e-Allah Zaat Itself is Ism-e-Azam. Commonly Ism-e-Azam is referred to that most special Divine word which can solve all the problems and can reveal the hidden secrets. Sufis consider Ism-e-Allah Zaat ﷲ as the Ism-e-Azam because no word can be more powerful than the personal name of Allah.

court of Allah and confers the most precious Divine favour. All these kinds of knowledge of Allah the Eternally Alive and Forever Sustained and the knowledge of all rites and rituals can be acquired in just one step without any pain or struggle only by the permission and order of the Holy Prophet and unite the Saints with Allah.

Which is the way to make the heart pellucid like mirror so that it reflects the reality of the Creator and the creation? Which is the way to be honoured with vision and closeness of Allah? Which is the way to know everything about the Creator and the creation and the reality of annihilation and immortality? It is the way of Divine presence gained through the tasawur of Ism-e-Allah Zaat and the Divine favour acquired by the spiritual powers of kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ. This way is the key to Divinity. Whoever denies this way is irreligious, companion of the cursed Satan and an emulator while whoever trusts and follows this way whole heartedly is the seeker of Allah who desires vision and Oneness of Allah. Such true seekers are like Hazrat Rabia of Basra and Sultan Bayazid Bastami.

EXPLANATION OF TASAWUR (OF ISM-E-ALLAH ZAAAT) AS THE MEDIUM TO SPIRITUAL OBSERVATIONS AND THE EVERLASTING UNPRECEDENTED INWARD STATES

One must know that the tasawur of Ism-e-Allah Zaat is an authoritative medium to reach Divinity if it is done with the true meditation about union with Allah. The medium of tasawur exterminates (*effects of*) every such zikr, meditation, muraqabah or recital from the heart which create misapprehensions, delusions of the nafs or satanic and worldly distractions, and leaves only the observation of theophanies of Noor of Divine vision in it. The tasawur of Ism-e-Allah Zaat grants observation of the

hidden Noor as well as the closeness and vision of Allah. The observations gained by tasawur of Ism-e-Allah Zaat are always from the Divinity and are about the contemplation of proximity and vision of Allah. They are related with the contemplation of Noor and closeness of Allah which make one acceptable in the court of Allah. The contemplation, observations and the Divine inspirations gained by the zikr of Ism-e-Allah Zaat annihilate the nafs and give immortality to the soul. They are not at all related with viewing the spectacle of houries and castles of the paradise.

در تصور شد تصور راز حق
میراید در مطالعه دل ورق

Meaning: When the seeker is engrossed in reading his inward, he is blessed with the contemplation of secrets of Divinity.

و از دانی هر علم شد راهنما
روزِ اوّل سبق خواند از خدا

Meaning: If you wish to gain every knowledge which leads towards Allah then start learning lessons about Allah on the very first day.

خرمى خوشوقت گردد راز بین
عین را با عین بیند بالیقین

Meaning: The seeker acquainted with the secrets of Divinity becomes delighted spiritually and beholds the exact Divine Essence with perfect belief.

عالم و فاضل شود عارف کرم
از علم عین است عالم را چه غم

Meaning: By the Grace of Allah, an Arif becomes the scholar of Allah after gaining the knowledge of Divinity, then he is relieved from all worries.

علم رسم و با رسوم مردگان
مردہ قالب زندہ قلب علم دان

Meaning: The superficial knowledge of apparent rites and rituals is gained by the dead hearted people. The real knowledgeable men of Divinity are those whose heart is alive and body (*i.e. wishes of the physical being*) is dead.

You must know that the way to the knowledge of vision of Allah that takes the seeker to the station of Divinity opens by the powerful effects of *Ism-e-Allah Zaat*. While the Divine presence gained by the benediction of kalma tayyab **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** shows the spectacle of the whole creation to the seeker. Only one out of thousand practitioner Arifs knows this way to the Noor of Divine Presence and he is only the Faqeer. The perfect Faqeer who knows this way completely is ruler over both the worlds and the supreme Faqeer perfectly acquainted with this way is dominant over the whole creation. How can the dead hearted people who are imprisoned by their nafs understand the reality of this way! It is impossible that an ignorant of the knowledge of Allah becomes equal in status to the scholar of Allah. The scholars of Allah are blessed with highest ranks due to their knowledge of the inner meanings of the words of Allah. By reciting the words of Allah (*while understanding their inner meanings*), the nafs becomes dead and the heart is enlivened and beholds the Reality. Allah says:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّلْكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾ (الكهف-109)

Meaning: Say, “If the seas were ink for (*writing*) the words of my Lord, all the seas would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement”. (Al-Kahf-109)

کی تواند اسم اللہ را شمار
اسم اللہ ذات را باخوش نگار

Meaning: The blessings of Ism-e-Allah Zaat are countless, just engrave it on your heart.

By the tasawur of Ism-e-Allah Zaat, all the veils are removed from the heart of the contemplator and he views the reward (*as well as the perdition*) given to the whole creation. Afterwards, by the effects of Noor radiating from Ism-e-Allah Zaat, he is blessed with the vision of Allah. It is only the holy existence of the Insan-e-Kamil (*the Divine Universal Man*) which is capable to bear the mighty and wrathful effects of the heaviest trust of Allah (*i.e. Ism-e-Allah Zaat*). He is never exhausted while bearing this trust and nothing worries him.

The seeker who is blessed with Divine inspirations through the proximity of Allah and who becomes acquainted with the spiritual voice, even then if he does not believe these messages, neither has he faith upon Ism-e-Allah Zaat nor he believes the words of his Murshid, then it is evident that he is self-conceited, trapped in desires of his nafs and is not finding the way to spiritual sanctity. Such a seeker is disobedient and immodest rather he is unfortunate and deprived of marifat of Allah. He is far away from the Divine Oneness and that is because he follows his own will (*instead of following the Murshid*). If the Murshid does not bless a seeker inwardly and outwardly with his spiritual attention and does not accompany him in the form of Divine favour then the seeker cannot reach anywhere, even if he physically remains in the company of the Murshid for life time, serves him sincerely for years and bears all the hardships while experiencing his states of fear and hope, courage and discouragement. All these levels of fear and hope, courage and discouragement are gained through wisdom and vigilance and are in the capacity of the seeker. One who leaves his ego, Ism-e-Allah Zaat becomes his guide and takes

him wherever he wishes. All the ventures of that seeker are accomplished successfully by the Divine favour who becomes one with his Murshid physically, spiritually, inwardly and outwardly by his body, heart, soul, nafs and the seven inward and outward parts. This is called the ultimate level of Fana-Fi-Shaikh. At this level, the Murshid bestows his attributes and ranks upon that pure hearted seeker. This way is called the way of affirmation of the Eternal Essence and is travelled only with perseverance. Allah says:

❁ فَاسْتَقِمُّ كَمَا أَمَرْتُ (هود-112)

Meaning: So, remain steadfast on the right course as you have been commanded. (Hood-112)

❁ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ (الحجر-99)

Meaning: And worship your Lord until you achieve certainty (*the final level of faith*). (Al-Hijr-99)

Hence, the Divine scholar who has reached the final level of faith i.e. Haq-ul-Yaqeen achieves the aforementioned levels.

علم باعین است عالم باعین
این چنین عالم بود عارف عیان

Meaning: The outward knowledge is gained by reading with physical eyes but the Divine scholars view every knowledge manifested before them in its real form. Such Divine scholars are the enlightened Arifs.

مرده دل عالم بود قهر از خدا
خون خورد آدم ز رشوت با ریا

Meaning: The dead hearted scholars are like wrath of Allah upon the creation. They show off their hypocritic knowledge and suck the blood of people by taking bribery.

عالم آن باشد که باشد حق پسند
مسئله گوید مردمان از وعظ پسند

Meaning: The true scholar is the one who preaches the truth and educates the masses about the laws of religion with wisdom and exhortation.

As Allah ordains:

﴿ اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾ (النحل-125)

Meaning: Invite to the way of your Lord with wisdom and good instruction. (An-Nahal-125)

Only Allah! Everything other than Allah is lust.

هر علم قرآن و حدیث آواز دل دان
هر که عالم شد شده عارف عیان

Meaning: Consider knowledge of every word of Quran and Hadith as the voice of your heart (i.e. act upon it whole heartedly). Whoever learns the inner knowledge of apparent words becomes an enlightened Arif.

علم یک نکته است الف لام میم
هر که خواند الف علم دل سلیم

Meaning: Whole knowledge is just a point concealed in ¹⁴⁷آل, i.e. Alif (ا), Laam (ل), Meem (م). Whoever learns just the Alif¹⁴⁸, his heart becomes pure.

دل بهر از شد دلالت دم کرم
دل شکننده ز دل خطره صنم

¹⁴⁷ The first letters of surah Al-Baqarah whose meanings are known only to Allah, His beloved Prophet and those blessed with this knowledge from Allah.

¹⁴⁸ Alif refers to Ism-e-Allah Zaat in mystic terminology.

Meaning: Allah has made the sources of guidance towards Him (i.e. the Prophet, Saints and Faqeers) which is a proof of His Kindness and Grace. These Divine guides exterminate all the idols from the hearts of the seekers.

صورتے دل یافتن از علم دال
شد دلالت دال قرب و حق وصال

Meaning: When the seeker gains inward knowledge from his spiritual guide, he comes to know the state of his heart. The true guide is the ultimate source of closeness, vision and union of Allah.

دال دیدار از دہد وحدت لقا
دال دل را صیقل است بہر از صفا

Meaning: The spiritual guide cleanses and burnishes the heart of the seeker and makes him eligible for vision of the Divine Unity.

EXPLANATION OF THE SCHOLAR FAQEER

The Saints Arif Billah are the Divine students, they are dominant over nafs and Satan, *(they do not run after the world and its pleasures rather)* the world runs after them worriedly. Even if the world presents itself before them most humbly, they do not accept it. These Faqeers belong to the Awaisi Sarwari¹⁴⁹ order and are the men of Noor, men of Divine vision, men of immortality, men of Divine closeness, men of pure inward, men of modesty, men of eternal presence of the holy assembly of Prophet Mohammad and are the men of annihilated nafs. O' dear you must know that:

الصِّدْقُ يُنَجِّي وَالْكَذِبُ يُهْلِكُ حَقًّا ثُمَّ حَقًّا ❁

Meaning: Truth grants salvation while the lie destroys.

¹⁴⁹ Refers to Sarwari Qadri Order

Verily, this is the reality. I swear by the honour of Allah that whatever I say, I say by the order of Allah and permission of the Holy Prophet, not out of my own will. When, (*in pre-existence*) Allah created me and other souls from His Noor by His eternal Nature, He there and then blessed me with His vision by His eternal benevolence. Since then I am engrossed and attentive towards the Divine Essence and drowned in His Noor. I have spent each and every moment of my life immersed in the vision of Allah and have not separated from Him even for a single breath, nor I ever will. I was blessed with everlasting proximity of Allah in pre-existence, I am honoured with this eternal proximity in my worldly life also. Although, apparently I talk to people but inwardly I am engrossed in the vision of Allah. I will be in the same state of engrossment in the Divine vision in my grave, on the Doomsday as well as in the heaven. It is unlawful for me to look towards the houries and castles of the heaven. The Holy Prophet said:

﴿ خُلِقَتِ السَّادَاتُ مِنْ صُلْبِي وَخُلِقَتِ الْعُلَمَاءُ مِنْ صَدْرِي وَخُلِقَتِ الْفُقَرَاءُ مِنْ نُّورِ اللَّهِ تَعَالَى ﴾

Meaning: The Sadat¹⁵⁰ are created from my spine, scholars are created from my chest and the Faqeers are created from the Noor of Allah.

Allah says:

﴿ نُورٌ عَلَى نُورٍ طَيِّبُ دِي اللَّهِ لِلنُّورِ مَنْ يَشَاءُ ﴾ (النور-35)

Meaning: Noor upon Noor. Allah guides towards His Noor whom He wills. (Al-Noor-35)

The Holy Prophet said:

﴿ أَلَا نَ كَمَا كَانِ ﴾

Meaning: It is the same now as it was before.

¹⁵⁰ Plural of Syed, descendants of the Holy Prophet from Hazrat Ali and Hazrat Fatima.

❁ كُلُّ شَيْءٍ يَرْجِعُ إِلَى أَصْلِهِ

Meaning: Everything returns to its origin.

اصل من نور است با دیدار نور
وصل من شد دائم با حق حضور

Meaning: My origin is Noor and I am blessed with the vision of Noor. That is why I am ever united with Allah and present in His court.

هر که منکر از اصل وصل از خدا
کاذبی مردود گردد سر هوا

Meaning: One who denies his origin of Noor and considers that union with Allah is not possible, becomes reprobate and gets trapped in lie and sensual desires.

The Noor of Divine contemplation, Divine presence and the authority of salvation are kneaded in my existence just as water gets mixed in milk. Even if I separate from this Noor, it never separates from me. Sometimes, when the extreme blaze of theophanies of Noor of Divine vision consume me and it becomes difficult for me to bear them, I try to evade by involving myself in desires of nafs, even then this Noor of Divine presence remains dominant upon me (*and does not allow me to do so*).

هر طرف بینم دهد دیدار خویش
هر طرف بینم نماید پیش پیش

Meaning: Allah blesses me with His vision wherever I see, He remains before my eyes always.

I am the scholar of knowledge of vision of Allah and I behold His Noor everywhere. Except the knowledge of Divine vision, I do not study any other knowledge. Neither I do nor I know any other kind of zikr, meditation or muraqabah as every knowledge

is in fact for the sake of vision of Allah (*which I already have*). Where there is the vision of Allah, neither there is time nor space, neither stations nor destinations, only the Divine Essence is present in an unparalleled and incomparable form. His marifat and union is gained at LaHoot Lamakan in such a way that theophanies of Noor emit from the letters of Ism-e-Allah Zaat and in (*the light of*) those theophanies, the seeker is blessed with the vision of Allah. This is the level of “death before dying”.

I have not found any trustworthy seeker who is eligible to have the Divine vision, whom I could teach the knowledge of vision of Allah and bless with marifat of Allah. I am proficient of the knowledge of Divine vision and study only its lessons. I have attained these ranks by the benevolence of the sacred company of the Holy Prophet, his Companions and Panjtan Pak¹⁵¹. Their enemy suffers never ending perdition.

Allah says:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْبُودَةَ فِي الْقُرْبَىٰ﴾ (الشورى-23)

Meaning: Say (*to them O' Mohammad!*) “I do not ask you for any recompense for (*delivering*) this message (*of Allah*) but (*only*) love for (*my*) kindreds and (*my and Allah's*) nearness”.
(Ash-Shura-23)

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (آل عمران-31)

Meaning: Say (*to them O' Mohammad!*) If you love Allah, follow me. Allah will then take you as (*His*) beloved and forgive your sins for you, and Allah is the most Forgiving, ever Merciful”.
(Aal-e-Imran-31)

¹⁵¹ Title for the five most sacred entities i.e. the Holy Prophet, Hazrat Ali, Hazrat Fatima, Hazrat Imam Hassan and Hazrat Imam Hussain.

کوشش پشتم نماندم با چشم
 با عیان دیدار بینم و ز کرم

Meaning: I cannot hold my eyes from His vision even if I try, by His Grace I behold Him unveiled.

در میانش کس ننگبند هیچ کس
 طالبان الله را الله بس

Meaning: No one can come between Allah and His true seekers, only Allah is sufficient for them.

The vision of Divine Essence is possible only in the light of His Own Noor. He cannot be seen without His Noor. His Noor cannot be exemplified with anything and the complete marifat of Noor leads to union with Allah. There are many kinds of theophanies. Some are absolute Noor but some are the manifestation of satanic fire. If they are the absolute Noor, the seeker listens the kalma tayyab *لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ* and the voices of *هُوَ سِرُّهُ هُوَ سِرُّهُ هُوَ سِرُّهُ هُوَ الْحَقُّ لَيْسَ فِي الدَّارَيْنِ إِلَّا هُوَ* (meaning: *Secret of Hoo, Secret of Hoo, Secret of Hoo, Hoo is the Truth, nothing exists in both the worlds but Hoo*) while being surrounded in these theophanies of Noor. If he is surrounded by the manifestation of satanic fire, he would see the infidels and polytheists who represent infidelity and polytheism, and it would prove that he is yet deprived of marifat of Allah.

حق را بردار باطل را گذار
 این وجود بود لائق شد دیدار

Meaning: Acquire the truth and leave the falsehood, then your existence would become eligible for the Divine vision.

هر دی گویم محمد یانئ
این مراتب عارفان بر دین قوی

Meaning: I ever invoke the holy name of my beloved Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam, this is the way of the Arifs who are strong in faith.

In the way of Divine presence, the verbal zikr and superficial meditation create arrogance and keep one away from the contemplation of Divine Oneness trapping him in personal desires.

از قبر باهو میر آید هو آواز
راه حضوری را بود از اہل راز

Meaning: The innovation of Hoo ever raises from the grave of Bahoo, its secret is known to those blessed with Divine presence. One who gains knowledge directly and secretly from Allah in the institution of Divine presence, does not need to learn any outward knowledge. The Holy Prophet said:

❁ مَنْ عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ

Meaning: One who recognizes his Lord, adopts silence.

During this silence, he gains the tasawur (of *Ism-e-Allah Zaat*) as the substitute of the Divine beneficence which prevents him from the distractive thoughts. Only Allah! Everything other than Allah is lust. You must know that there are two witnesses of zikr, one is that the person who does zikr becomes enlightened by its effects, second is that he is blessed with unveiled sight. Meditation also has two witnesses, one is that the nafs annihilates by meditation (*about Divinity*), second is that the meditator is conferred with the eternal presence of the holy assembly of Prophet Mohammad. If the reciter is not enlightened and does not gain the power of all-seeing, and the meditator is not blessed with presence of the holy assembly of Prophet Mohammad by

the effects of zikr and meditation respectively, then it is evident that his zikr is a source of regression for his soul (*instead of elevating it*) and is not beneficial while his meditation is strengthening the evil of his nafs and trapping him in delusions. Verily, he is unaware of the real zikr and meditation which grant marifat of Allah.

EXPLANATION OF FAQR AND THE HIGHEST RANKS OF FAQEER

The Faqeer who is blessed with the following attributes and powers is the true Faqeer while the one deprived of them is a liar. A true Faqeer possesses five (*spiritual*) treasures and five kinds of wisdom such that each wisdom contains fifty thousand kinds of knowledge and each knowledge contains fifty five kinds of Sainthood, fifty five kinds of bestowals and fifty five kinds of contemplations. The meditation accompanied with contemplation and spiritual attention (*of the Murshid*) is the key to everlasting proximity and union of Allah. It takes the seeker from the pre-existence to eternity in just a moment and grants him the state of observation of Divine presence. The first stage of Faqr is annihilation after annihilation, second stage is to gain immortality after immortality and the third and final stage is to become One with Allah. What do we mean by annihilation, immortality and becoming One with Allah? Oneness with Allah cannot be exemplified with anything while the stages of annihilation and immortality comply to this verse:

❁ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ (الروم-19)

Meaning: He brings the living out of the dead and brings the dead out of the living. (Al-Rome-19)

The level of annihilation is that the perfect Murshid can annihilate the whole universe in a single moment, and immortality

means that he can give life to the world in just a moment. Owing to his level of *يُحْيِي الْقُلُوبَ وَيُمِيتُ النَّفْسَ* (He gives life to heart and death to the nafs), he is empowered to convert non-existent to existent, hardship into ease, desolation into population, tranquility into perplexity. These are the authorities of the Faqeer who is an enlightened ruler over both the worlds and all the creations, because a true Faqeer is enthroned at the level of *إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ* (Verily, Allah is dominant over everything). The whole world is under his command. This is the level of *إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ* meaning: “When Faqr is accomplished that is Allah”. The Fana Fillah Faqeer possessing these attributes is like Hazrat Rabia of Bassra and Hazrat Bayazid Bastami. He holds the key of both the worlds due to his ultimate marifat of Divine Oneness. The so called Faqeer who does not possess these attributes is just an emulator and slave to his desires. One must know that the real and perfect man always seeks the vision of Allah while the imperfects are the fools who always seek the carrion world.

معرفت توحید حکمت هر سه شد راهبر خدا
بامطالعہ دل ورق شد غرق اللہ فی باقیا

Meaning: If you study your heart, you will gain marifat, wisdom and the secret of Tauheed. All three will guide you towards Allah and drown you in Divinity making you immortal.

The Ghaus and Qutbs (*i.e. the men of ranks*) cannot even reach the initial stage of Faqr, even if they exhaust their whole life in mystic struggles, as the initial level of Faqr is to be blessed with the vision of Allah which annihilates the nafs. By annihilating the nafs, the heart is enlivened and the soul becomes immortal. Hence, the level of annihilation and immortality cannot be achieved without being blessed with vision of Allah and without it the Faqeer can never attain union with Allah. What is the difference between a Ghaus and a Faqeer? The Ghaus and Qutb

can travel spiritually from the Throne till deep down the earth and visit all the spheres and stations of the earth and skies, they can read the Guarded Tablet in one glance and have command over seventy thousand stations beyond the Throne. On attaining this level, they consider that they have achieved the final spiritual level and reached the infinity. These levels are different layers of Noor. However, the Faqeer does not even look towards these levels and instead of travelling spiritually through these layers of Noor, he drowns directly in the ocean of Noor and remains engrossed in the vision of Allah gaining the ultimate closeness of Allah and becoming His beloved.

فقر یک راز است اسرارِ خدا
ابتدائے انتہا بیند لقا

Meaning: Faqr is one of the greatest secrets of Allah. Its beginning as well as finality lies in vision and closeness of Allah.

The Faqeer gains power, spiritual attributes, strength, observation of the Divine presence and progress in Divine proximity through vision and closeness of Allah. His zikr, meditation, annihilation, immortality, obedience, modesty rather everything is related to the vision and closeness of Allah. His faith, belief in Oneness of Allah, sanctification of inward, life of heart and purgation of nafs lies in the vision and closeness of Allah, even he speaks and listens through vision and closeness of Allah. The seeker of Allah only desires the vision and closeness of Allah while the seeker of the world is immodest. The people of vision of Allah do not like the company of immodest people.

مرتبه فقر است بافخر از نبی
فقر را دشمن بود اہل از شقی

Meaning: Faqr is the pride of the Holy Prophet, the enemy of Faqr is cursed and callous.

عالم او باشد غلام اهل از فقر
 عالمان را برد حاضر بانظر

Meaning: Real scholar is one who serves the Faqeer as he can grant the Divine presence to the scholars with his single glance.

Scholars are like students and the Faqeer is dominant over them. If a scholar is true and devoted seeker of Allah, the Faqeer can easily take him to the holy assembly of Prophet Mohammad. There are three things in the existence of the seeker; the nafs, the heart and the soul. The nafs of the seeker is always inclined towards sensual desires and occupied by the thoughts of family, food, health and lengthening the life span. Nafs is totally immodest and the fountain head of all sensual desires. The heart of a true seeker is ever painfully longing for the Noor of Allah which blesses him with enlightenment and purgation, and is always seeking the presence of the holy assembly of Prophet Mohammad who is the kind intercessor of his whole ummah. While, the soul of the seeker always desires the vision and closeness of Allah which Allah bestows upon His seeker owing to His Kindness, Compassion and which results due to the Divine attraction. It is essential for the seeker of Allah to ask his Murshid to first of all grant him the knowledge of Allah. The Divine presence gained through the tasawur of Ism-e-Allah Zaat would honour the seeker with vision and closeness of Allah and presence of the holy assembly of Prophet Mohammad. The perfect Murshid basically possesses two kinds of knowledge; one is the knowledge of presence of holy assembly of Prophet Mohammad and second is the knowledge of vision and closeness of Allah. These knowledges are transferred to the heart of the seeker through the medium of zikr of Allah, as a result the seeker views the LaHoot Lamakan in front of him. The proof of (*powerful effects of*) such zikr is that the reality is unveiled upon the seeker and he gains the power of all-seeing. By the knowledge of holy assembly of Prophet Mohammad, the seeker learns the proper

way to meditate. By meditation, his existence annihilates and he is actually blessed with presence of the holy assembly of Prophet Mohammad.

طالب از مرشد طلب دیدار کن
دیدار حاصل میشود از انوار کن

Meaning: O' seeker of Allah! Seek the vision of Allah from your Murshid. This vision is gained by the Noor of 'Kun'.

طالب از مرشد طلب ذکر خدا
سبق خوانی از خدا وحدت لقا

Meaning: O' seeker of Allah! Seek the zikr of Allah from your Murshid and learn the lesson of His vision and closeness.

طالب از مرشد طلب قرب از قبر
رویتی دیدار بینی راز بر

Meaning: O' Seeker of Allah! Implore your Murshid to bless you with closeness of Allah even in your grave so that you remain engrossed in His vision and become His confidant.

If the Murshid blesses the seeker with the vision and closeness of Allah but the seeker does not believe it, then surely his end is accursed. If the seeker believes it and keeps faith in his Murshid, then he is not separated from the vision of Allah even for a moment and always remains immersed in the Noor of vision of Allah. The seeker of Allah finds the truth of the tasawur of Reality which he has gained by the favour, authority and attention of his Murshid who is the (*outward as well as inward*) companion of the seeker.

طالب شدی مرشد شدی کامل کدام
روز و شب دیدار بین هر صبح و شام

Meaning: Whether you are a Murshid or a disciple, you cannot become perfect unless you are perpetually engrossed in the vision of Allah.

طالب صادق بود برحق نگار
طالب کاذب بود خدمت شمار

Meaning: The true disciple always keeps his eyes upon the Reality while the mean and false disciple counts his services for his Murshid.

کس نیامد طالبی لائق لقا
نیست لائق طالب احمق بی حیا

Meaning: I could not find any seeker capable for the vision of Allah, the immodest and morons are not eligible for this blessing.

بাহو بہر خدا دیدار دہ
تیغ بر گردن زخم سر پیش نہ

Meaning: Bahoo grants the vision of Allah to the seekers just for the sake of Allah, but for this you will have to get yourself beheaded (*i.e. sacrifice yourself*).

بی سرش طالب بود اسرار بین
بی سرش حاضر شود اہل یقین

Meaning: Only the beheaded seeker explores the Divine secrets reaching the Divine presence and becomes one of the true faithfals.

One must know that the religious scholar gives verdict based upon the knowledge of tradition, the Faqeer scholar gives the verdict to kill the nafs based upon his knowledge of righteousness, the Saint scholar gives verdict based upon his knowledge of sainthood, the Dervish scholar gives verdict based upon his knowledge of spiritual generosity while the Arif Billah scholar

gives verdict based upon his knowledge of vision of Allah which is the favour of Allah.

عالم شدى فاضل شدى عارف كجا
معرفت قرب است و از علم و لقا

Meaning: Although, you have become an excellent scholar but you are not an Arif because you are deprived of the marifat of Allah which is gained through closeness of Allah and is the knowledge of vision of Allah.

The true seeker of Allah does not need to spend twelve years or a lifetime span to reach the level of vision of Allah, he gains this blessing in just one step or one moment by the beneficence of perfect Murshid. He forever remains in the state of vision of Allah whether it is time of his death or he is in the grave, whether it is the Doomsday or he is in the heaven. The true seeker is never disaffected from his Murshid and keeps on serving him whole heartedly with true faith, the Murshid also blesses him in compliance with the verse;

﴿إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ (التوبه-120)

Meaning: Indeed Allah does not waste the reward of the righteous. (Al-Tawbah-120)

For a Murshid, literate and illiterate disciples are equal because for him the real knowledge is related to the level of closeness to Allah which he confers upon his true seeker on the very first day by the grace of tasawur of Ism-e-Allah Zaat.

بر زبان الف و بدل تصدیق بے
باز احتیاجی نیست خواندن الف بے

Meaning: Declaring the Oneness of Allah by tongue is the first step and verifying it by heart is the second step. When the seeker crosses these two steps he does not need to acquire any other knowledge.

هر مطالعه علم بهر از شد لقا
طالب حق سبق خوانند از خدا

Meaning: The seeker of Truth learns this lesson directly from Allah that He created every knowledge for the sake of His vision.

سبق خواندن از خدا سنت رسول
شد علم تحصیل عالم حق وصول

Meaning: Acquiring knowledge directly from Allah is the Sunnah of the Holy Prophet. When a seeker acquires knowledge from Allah, he finds the Truth and becomes scholar of Allah. Verse of Quran:

﴿الرَّحْمَنُ ۚ عَلَّمَ الْقُرْآنَ ۖ خَلَقَ الْإِنْسَانَ ۖ عَلَّمَهُ الْبَيَانَ ۖ﴾ (الرحمن-1-4)

Meaning: The most Compassionate (*is He*) Who (*Himself*) taught the Quran (*to the Holy Prophet*). He is the One Who created (*this absolutely perfect*) man. He alone taught him the art of expression and communication.¹⁵² (Al-Rehman-1-4)

The vision and closeness of Allah grant every knowledge completely and comprehensively to the seeker. He views the Divine Beauty with his eyes and becomes a man of Divine company being blessed with union of Allah. Such a scholar of Allah can grant the knowledge of vision of Allah to those who are deprived of marifat of Allah and are ignorantly trapped by their nafs. He can grant them the observation of Divine presence by taking them to the Divine Court. Without gaining the Divine presence, every knowledge becomes a veil and is a waste of one's life.

¹⁵² The leading exegetes have explained عَلَّمَهُ الْبَيَانَ as the knowledge of مَا كَانَ وَمَا يَكُونُ i.e. the knowledge of whatever existed and whatever will come into existence.

علم معراج است محرم سر بسر
عالم و عارف بود صاحب نظر

Meaning: The real knowledge ascends one to Allah and acquaints with Divine secrets. When one acquires this knowledge he becomes an Arif, a scholar of Allah and a man of insight.

The worldly scholars remain grasped in the clutches of covetousness and greed while the spiritual scholars are honoured with the knowledge of vision and closeness of Allah which is the favourite knowledge of Allah. The worldly scholars are obsessed by the state of anger and rage due to the wrathful effects of outward knowledge, while the spiritual scholars have the marifat of Allah and vision of His Beauty whose compassionate effects make them sage. Hence, the sage ones do not like the company of people of rage.

EXPLANATION OF MURAQBAH

The explanation of muraqbah is that it is a source of forgiveness from Allah and grants the eternal presence of the holy assembly of Prophet Mohammad. Muraqbah may be explained as the process which sanctifies the inward of the seeker conferring upon him the beneficence of all the knowledges. It prevents the nafs from arrogance and sensual desires and annihilates it completely making it non-existent from existent. Muraqbah is the medium which grants immortality to the (*real spiritual existence of the*) seeker perishing his physical existence by conferring Oneness with Allah and His ultimate marifat through tasawur of Ism-e-Allah Zaat. Muraqbah may further be explained as the spiritual practice which keeps the heart in the pain of love (*of Allah*) and purges the inward and outward existence of the seeker by the tasawur of Ism-e-Allah Zaat.

It is the way to enlighten the seeker by making him obsessed with the love of Allah and vivifying his heart forever so that he ever remains engrossed in the observation of Allah with open eyes. However, the seeker having insight should trust his observation. This is the level where existence of the seeker completely turns to Noor and he is honoured with the rank of a laudable. The seeker who does not believe his observations regarding vision and closeness of Allah and the Divine presence is surely a reprobate. Muraqabah is an esoteric state in which the seeker meets all the Prophets and Saints, it is a state of spiritual immersion by the favour of Allah. Whatever the seeker observes in this state esoterically, finds it outwardly as well, hence his muraqabah is verified and his belief upon the muraqabah is strengthened. However, its condition is that the seeker should be aware of the way to substitute the inward beneficence gained in muraqabah with the outward beneficence. It is the eternal Grace of Allah which He bestows upon the seeker who is steadfast upon his promise which he made with Allah in eternity. Allah says:

﴿وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ﴾ (البقره-40)

Meaning: (You) fulfill My covenant and I will fulfill your covenant. (Al-Baqarah-40)

Allah grants the level of Jamiat to such seekers and confers His Compassion upon them who fulfill His covenant. Only the muraqabah of these seekers of Allah is real as it is from the Reality and I swear upon the honour of Allah that whatever the seeker beholds in his muraqabah is true. Though there are many other kinds of muraqabah (*done by worldly people or seekers of paradise*) which are full of satanic thoughts, evil delusions and deceits of nafs. There are also many kinds of muraqabah which are just perplexity of thoughts, misapprehensions and worldly distractions.

طالب بیا طالب بیا طالب بیا
بر تو کنم دیدار وحدت حق عطا

Meaning: O' seeker of Allah come to me so that I bless you with the vision of the Divine Reality.

طالبے خواہد اگر دیدار دم دم کہ بادیدار شد اہل از کرم
در مطالعہ غرق شو فضل از لقا این مراتب عارفان رویت نما

Meaning: O' Seeker! If you want to have vision of Allah in just one moment and wish to be among the people of grace by beholding Allah then engross yourself in studying the knowledge of Allah's vision, closeness and beneficence. It will take you to the level of Arifs by showing you the Reality.

True seeker of vision of Allah is the one who first of all gets rid of the world (*and its pleasures*) and leaves the hereafter (*and the desire of its ranks and pleasures*) and then engrosses himself in the eternal inward prayer by annihilating his nafs and immersing his soul in beholding Allah with perfect trust upon Allah and His Tauheed. On the accomplishment of this prayer, he gains the real vision of Islam and everything other than Allah is obliterated from his heart. Only Allah! Everything other than Allah is lust.

The seeker of Allah is the verifier while the Murshid is another name for the Divine favour. The disciple who spies upon the good and bad of the Murshid is worst than Satan. The Murshid who does not show his disciples the reality of states of spiritual observation before giving him persuasion and does not reveal upon him the details of pre-existences, eternity, past, present and future, is not at all eligible to guide the disciples. He is an imperfect Murshid, taking spiritual education and persuasion from him is absolutely forbidden upon the seeker of Allah. The primary law of knowledge of Faqr is that the Murshid should first of all let the seeker read every knowledge which is written

upon the Guarded Tablet. Only such a Murshid holds the rank of Shaikh and Divine leader. The emulators also perform a kind of muraqabah and the men of Divine Oneness also perform a muraqabah in which they always behold Allah. Which of the two groups do you belong? The imperfect seeker and Murshid are involved in major or minor sins or the pleasures of nafs and human instincts which deprave them from the right path and are like waylayers for the spiritual journey. They destroy them just like water extinguishes the fire. While the perfect Murshid and true seeker never face decline during their spiritual journey, even if they apparently seem to be indulged in sins day and night. Their existence is like a bubble on the river water. Even if the river water is full of filth and impurities the bubble remains pure and does not change its colour or composition.

دل مرا دریا زان دریائے هو
از ازل تا ابد موجش پاک زن

Meaning: My heart is an ocean of Divinity, the waves of purity have been raising from it since pre-existence and will continue till eternity.

One whose whole existence has been purified by the tasawur of Ism-e-Allah Zaat has no fear of accountability. Only Allah! Everything other than Allah is lust.

Whosoever sincerely engrosses his heart and soul in the state of muraqabah after making a covenant that he is performing muraqabah only for marifat of Allah, the muraqabah takes him to the Divine presence in just a blink of an eye by the tasawur of Ism-e-Allah Zaat, where he gets answers of all his queries in detail. He gets direct esoteric orders from the Holy Prophet in the holy assembly of Prophet Mohammad, then finds and beholds it outwardly as well. It should be evident that the muraqabah performed with the physical body made of four elements and bound in time and space, is just a jumble of hazardous and vain

thoughts. Such a person is at the level of animals and is struck with perplexity and unstable state of mind. While, the muraqbah performed with enlightened insight opens one's spiritual eyes, the muraqbah performed with soul makes one aware of the orders of the Sultan-ul-Waham¹⁵³ who is blessed with ultimate closeness of Allah and everything of every world is under his view. The muraqbah performed with sir'r (*the core, the inner layer of one's existence where the Divine secret is concealed*) reveals the Divine secrets, blesses one with vision of Allah and grants perfect belief upon his observations. Whosoever denies eternal life of the Holy Prophet and the possibility of seeing him will be deprived of his intercession. The Holy Prophet is disgusted of him, rather he is not included in his ummah. On the Doomsday he will be raised in the form of bear, pig, dog or a donkey. Muraqbah performed with one's inward Noor blesses one with Divine closeness. The muraqbah performed with holiness grants immortal life honouring one with closeness and vision of Allah. The muraqbah performed with essence of Noor of faith is a source of renunciation of the world and grants power to dominate the nafs and Satan. When these seven inward and outward kinds of muraqbah which are like seven keys of the seven locks of the seven inward parts along with seven Divine commands, seven wisdoms, seven talisman of the existence and seven inward treasures are collectively embodied in your being then step into the field of Faqr. As these are the seven initial lessons of the primary level of Faqr. When one becomes accomplished in these lessons, he reaches the boundary of LaHoot Lamakan which is infinitely vast, from here starts the realm of Faqr. At this level, the verifier seeker becomes perfect Unitarian and his status of Faqr gives the witness that this (*Faqr*) is the actual way to the Divine closeness.

¹⁵³ Waham is the inward state of spiritual connection and esoteric communication with Allah. It is possible only through the medium of Murshid Kamil that is why Murshid Kamil is called Sultan-ul-Waham i.e. King of inward conversation.

هفت را بگذار هر یک هفت در
تا شوی عارف خدا صاحب نظر

Meaning: Renounce seven things and cross seven initial levels so that you become Arif and a man of sight.

In short, in this transitory world, the people who are indulged in fulfilling the desires and appetites of nafs, their hearts become dead and dejected and they die in deprivation. The real and immortal world is the hereafter where the souls of people are sleeping. They cannot tell about their condition to anyone. The earthen graves of some of them are full of Noor and their tombs are like paradise, while some of the graves are full of fire in which the dead are being reckoned and punished severely. The Faqeer can observe the people of nafs as well as the people of soul present in both the worlds and is the viewer of the Divine secrets as he is the perfect knower of Reality. However, he seeks nothing but the vision of Allah and earns nothing except an enlightened sight. He remains happily occupied with the passion of union with Allah, although apparently he fulfills all the requirements of his outward relations. Like a camel, he eats thorns (*i.e. bears pains*), carries the load (*i.e. faces hardships*) but never annoys anyone. Such burden is borne only by the Arifs of Allah.

عارفان دیدار روز دیدار بین
دیدۀ دیدار با عین الیقین

Meaning: The Arifs of Allah remain engrossed in the vision of Allah as they are blessed with the sight that beholds Allah with true belief.

دیدۀ دیدار بروہ عین را
عین را با عین بیند شد لقا

Meaning: The sight that has the power to behold Allah takes the seeker to the exact Divine Reality where he beholds Him with his eyes and gets the honour of closeness of Allah.

گر نبوده این مراتب هر دوام
کس تلفتی کمالان ختم الایتمام

Meaning: If these levels of eternal vision of Allah Had not existed, no one would ever have believed that the perfect ones (i.e. the *Faqeers*) have attained the final and accomplished level of Faqr about which the Holy Prophet said, "When Faqr is accomplished that is Allah".

نیست دیدارش بدم دیوانگی
نیست دیدارش ز حق بیگانگی

Meaning: The seeker is not blessed with the Divine vision unless he seeks it crazily. No one can have vision of Allah without being acquainted with the Divine Truth.

در شریعت شد بیدار خدا
در شریعت یافتم دیدار را

Meaning: Shariah supports that the vision of Allah is possible. I gained the vision of Allah by following shariah perfectly.

دیدار ده مرشد بود دیدار بر
کامل و اکمل بود صاحب نظر

Meaning: Only that Murshid can confer the vision of Allah who himself is blessed with the Divine vision and is perfect and accomplished man of insight.

بی طمع طالب بود جان فدا
مال و تن گردد تصرف راه خدا

Meaning: The true seeker of Allah who is free of all greeds sacrifices his life, wealth and everything in the way of Allah.

با یقینش تا قیامت دم قدم
طالبی باشد چنین ابل از کرم

Meaning: The seeker whose belief remains perfect and who remains steadfast till the Doomsday is counted among the people of compassion.

ذکر فکر کشف به برد باهوا
باز دارد معرفت قرب از خدا

Meaning: If the zikr, meditation or power of unveiling enhance the desires of nafs and arrogance in a person then he remains deprived of marifat and closeness of Allah.

طالب از مرشد طلب دیدار کن
دیدار حاصل میشود با یک سخن

Meaning: O' seeker of Allah! Implore your Murshid to bless you with vision of Allah. His one powerful word can grant you this grand blessing.

جز بیدار دگر دلدار نیست
هر که فانی شد بما آن یار نیست

Meaning: Nothing is loved by us except the vision of Allah. Whosoever is mortal, is not one of us.

باهو در هو خویش را پیچیده
مرا از برائی دیدار خود آفریده

Meaning: Bahoo has enveloped himself in Hoo, as Allah has created me just for His vision.

One must know that acquiring the knowledge of vision and closeness of Allah, attaining the levels of Divine vision and closeness by acting upon this knowledge and becoming proficient in marifat is easy, but annihilating oneself by immersing in vision

and closeness of Allah and then gaining immortality with Allah and abstaining completely from all the undesirable acts like narcissism, arrogance and other sensual desires is very difficult. Although, it becomes easy by the favour of Allah. The level of vision of Allah is not related with verbosity or boasting rather it is to verify the Divine Oneness by reaching LaHoot Lamakan and gaining marifat of the pure and perfect Noor of Allah. The observation of Divine presence and closeness and the vision of Divine Beauty cannot be exemplified with anything because this level is beyond all levels, stations and destinations and transcends the creation.

ہر کہ می بیند بنماید ترا
بعد ازان معلوم کن رویت لقا

Meaning: One who beholds Allah can show you His Beauty. Then you will come to know the reality of vision and closeness of Allah.

This level is only the destiny of Arifs and Faqeers who are the lovers and friends of Allah.

عبادت عاشقان عین از عنایت
بجز دیدار دیگر نیست طاعت

Meaning: The worship of the lovers of Allah is to behold Him, as their cannot be any devotion without His vision.

چه خوش خرم بلذت راز دیدن
بعین از عین بین باحق رسیدن

Meaning: How exciting and delightful is the pleasure of viewing the hidden Divine Reality with one's eyes by reaching the Reality.

کے اینجا رسیدہ بالقا شد
فنا فی اللہ کہ دائم باخدا شد

Meaning: One who attains this level and gains the blessing of vision of Allah, finds eternal union with Allah by annihilating in Him.

In the institution of vision of Allah, only that seeker learns the lessons of Divinity who knows the value and grandeur of vision of Allah. Such a seeker is the Arif who has reached LaHoot Lamakan.

هر که گوید دیده ام من غیب را
 پنج کس باور نیارد جز خدا

Meaning: If one claims that he has seen the Hidden (*i.e. the Divine Essence*), no one would believe him except Allah.

غیب بینی دیده بادیار بین
 نیست آنجا نفس نی شیطان لعین

Meaning: If you want to see the Hidden (*i.e. the Divine Essence*) you must have the power of spiritual sight. Where there is the clear vision of Allah, neither the cursed Satan can reach nor the nafs can interfere.

هر که می بیند بود بر خود گواه
 معرفت دیدار حاصل شد اله

Meaning: Whosoever beholds Allah is himself a witness of his spiritual experience. The marifat of vision of Allah is gained directly from Allah.

غیب دان داند به آنکس غیب دان
 دیدنی دیدار با چشم عیان

Meaning: According to the knowledge of hidden only that person is considered a seer who has beheld Divinity with open eyes.

چشم سَرّ عینک دران شیشه نگر
خوش به بین دیدار را صاحب نظر

Meaning: The inward eyes are the spectacles through which a man of insight can clearly view the Divine Essence.

هم ناظرم هم حاضرم هم بالقا
ناظر و حاضر کنم طالب بیا

Meaning: I am blessed with ultimate closeness of Allah that is why I have the powers of omniscience and omnipresence. O' seeker! Come to me so that I bless you too with these powers.

The seeker who remains engrossed in the vision of Allah day and night, holds the status of Faqeer and Friend of Allah. Whosoever denies the vision of Allah, his status is **فَقِرُّوْا مِنْ اللّٰهِ** meaning: "Run away from Allah".

کور مادر زاد طالب بی نظر
کور طالب کور رفته بی بصر

Meaning: The spiritually blind disciples are deprived of insight, they would leave the world in the same state of blindness.

کور را گرمی نمایم آفتاب
کور بیند هر طرف یابد حجاب

Meaning: Even if the blind person is shown the bright sun, he would see nothing but veils of darkness all around.

Only Allah! Everything other than Allah is lust.

اولاً موت است بعد از معرفت
و ز چهار بگذرد یکتا صفت

Meaning: Firstly, one has to cross the level of "death before dying" then one becomes capable to have marifat of Allah. When one's soul becomes independent of the physical body

made of four elements only then the soul can become One with Allah.

پنج را با پنج دارد هوشیار
نه یکطرف یک یکطرف عارف شمار

Meaning: Keep your five senses vigilantly involved in establishing the five pillars of Islam. When you will separate nine of your body parts (*i.e. two hands, two feet, two eyes, two ears and the tongue*) from one of your body part (*i.e. the stomach*) then you will be counted among Arifs.

نه گرسنه میشود یک سیر تر
گر یک گرسنه میشود نه در امر

Meaning: If you keep your stomach full (*i.e. keep yourself involved in sating your appetites*) then the nine other parts will remain hungry (*i.e. deprived of obedience to Allah*), but if you keep your stomach empty, the nine other parts will remain obedient and under your control.

ده دیو خود در وجودے بند کن
بعد ازان ارشاد مردم پند کن

Meaning: First control and keep check upon these ten devils of your existence, then advise others.

معرفت توحید جمله شد او را
هر یک را یافته عارف خدا

Meaning: The complete marifat of Divine Oneness is acquired by the seeker who makes each one of his body parts a knower of Allah (*i.e. becomes knower of Allah inwardly as well as outwardly*).

Only the chosen men of Allah possess the hidden knowledge and the Arifs of Allah perpetually read this knowledge. The true

faithfuls believe in the hidden. Whoever does not believe in the hidden, is not counted among the faithfuls, as Allah says:

❁ لَا رَيْبَ شَيْءٍ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ (البقره-2,3)

Meaning: (*This Quran is the glorious Book in which*) there is no chance of doubt. (*It is*) a guidance for those who possess Taqwa. Those who believe in the unseen. (Al-Baqarah-2,3)

Hadith:

❁ مَنْ عَرَفَ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ

Meaning: One who recognizes Allah, nothing remains hidden from him.

Allah says:

❁ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (الملك-12)

Meaning: Indeed, those who fear their Lord unseen will have forgiveness and great reward. (Al-Mulk-12)

The Faeer possesses so much knowledge of vision and closeness of Allah with verification of heart that he forgets the outward and verbal knowledge and does not remember even a word of it. Only Allah! Everything other than Allah is lust. The Holy Prophet said:

❁ مَنْ عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ

Meaning: One who recognizes his Holy Lord adopts silence.

The knowledge of vision of Allah blesses the Faeer with closeness of Allah, honour, grandeur, nobility, magnificence, strength, pride, wisdom, command, authority, spiritual attention, meditation, contemplation, power to dominate and rule both the worlds, enlightenment, theophanies of Noor of the Divine Essence and the knowledge of the Divine secrets. The Faeers consider every knowledge carcass except the knowledge of vision of

Allah. He does not need to perform any kind of zikr, meditation, recitals or muraqabah (*since he has becomes One with Allah*).

مرشد دیدار دیدارش نظر
بانظر ناظر کند موسیٰ حضر

Meaning: The Murshid who is a man of Divine vision grants his disciples the vision of Allah with his spiritually powerful glance and blesses them with the attributes of Prophet Moses and Khidr as well as bestows upon them the power of all-seeing.

این شرف شد امتی از مصطفیٰ
نَحْنُ أَقْرَبُ یافته قرب از الله

Meaning: It is only the honour of the followers of Prophet Mohammad that Allah has blessed them with His ultimate closeness by giving them the glad tidings of نَحْنُ أَقْرَبُ (*I am closer to you than your jugular view*).

O' depraved fool! This level of closeness is gained through Faqr. One must know that every level of the spiritual way begins with the closeness of Allah and its finality is to gain presence of the holy assembly of Prophet Mohammad while in between these initial and final points lies the vision of Allah which is the benevolence and bestowal of Allah. Even attaining these initial and final levels does not depict perfection. Unless the beginning and end become one, none can attain Oneness as beginning and end refer to the same point. Whoever is blessed with the vision of Allah in dream or muraqabah, does not sleep for his whole life. Even if he sleeps, he remains in the state of unveiled vision of Allah. One who is honoured with vision of Allah, never inclines towards this carcass world. Whoever does not have these attributes is not blessed with vision of Allah. The Holy Prophet said:

الْهَيْأَتُ هُوَ الرَّجُوعُ إِلَى الْبِدَايَةِ ❁

Meaning: Returning to the origin is the final point.

Divine love is the way to the closeness of Allah and its extremity is the ultimate proximity of Allah. Traveller of this way is the one who seeks closeness of Allah and finally reaches this destination. The zikr, meditation, passion, muraqabah and unveiling, all are the medium to have closeness of Allah and (*if done with sincerity*) eventually lead to the proximity of Allah. The contemplation, authority, spiritual attention, concentration and marifat are the sources of reaching the Divine Oneness and being honoured with the vision of Allah, and (*if accomplished truthfully*) they confer closeness and vision of Allah and power of omniscience. It should be known that the perfect Murshid reveals the finality at the initial level and immerses the seeker in the vision of Allah in such a way that he forgets the beginning as well as the end. This is the point of viewing Reality with one's eyes.

گر گویم دیدہ ام مدعی با دعویٰ در
کورچشمی کے بہ بیند سگ مثال خاک خر

Meaning: If I say that I behold Allah, it seems to be a claim but it is true. However the spiritually blind humans are inwardly like animals and can never see the Reality.

The light of vision of Allah and His Noor obsess the seeker just like water dominates the fire.

با دے دیدار بہرم شد حضور
شد مشرف بالقا در غرق نور

Meaning: I carry the seeker to the Divine presence in just a moment and drown him in the Noor by conferring upon him the vision of Allah.

The perfect Murshid first of all grants the spiritual sight and light to the inwardly blind disciple and then blesses him with

eternal vision of Allah. Whoever keeps everlasting faith in it, reaches the level of Saints about which Allah says:

﴿الْإِنِّ أَوْلِيَاءُ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (يونس-62)

Meaning: Verily, the Friends of Allah will have no fear, nor will they grieve. (Younus-62)

The scholar just advises to seek vision of Allah while the perfect Murshid shows it. There is a lot of difference between just advising and showing actually. It is obligatory upon a Faqeer to gain command over all the (*inward and outward*) treasures, the Solomon kingdom, all the souls of Prophets and Saints, all the angels who glorify Allah and whatever is in the world. These authorities are gained through the chosen Faqr and then comes the stage where these powers have to be renounced. Hence, the Faqeer gains authority over the whole world and then immediately spends it in the way of Allah and gets over it in a moment. Faqr is verily the way of having complete trust upon Allah, ghinayat and righteousness. Without ghinayat, Faqr would be full of complaints and constraints.

توحید سر عطا است کہ تقلید سر خطا است
از دست نارساست کہ مکاره پارسا است

Meaning: Divine Oneness is the absolute bestowal while emulation is just wrongness. One who has no access to the sin i.e. he cannot get the opportunity to commit sin, cunningly pretends to be pious.

Allah says about his beloved Prophet when he was honoured with vision of Allah on the night of Meraj:

﴿مَا زَاغَ الْبَصَرُ وَمَا طَغَى﴾ (النجم-17)

Meaning: The sight (*of the Prophet*) did not incline aside, nor did it transgress (*its limit*). (Al-Najm-17)

Unless a seeker becomes disgusted of the spectacle of both the worlds and repents from it thousand times and until the core of

his heart is enlightened and vivified due to true faith and right belief, it is almost impossible for him to gain marifat of Allah and get blessed with vision and union of Allah.

دیدۀ دیدار ما را از ازل
معرفت دیدار ما را شد فضل

Meaning: By the Grace of Allah, I have been blessed with His vision and marifat since pre-existence.

Even if one spends his whole life in studying different kinds of knowledge and becomes an excellent scholar of every knowledge, without a Murshid he would remain deprived of the knowledge of inward, Divine Oneness, presence and closeness of Allah. Likewise, if one spends his whole life in mystic struggles and keeps standing on one leg for hundred and thirty years as a hard devotion, he can never know anything about the real mysticism, marifat of the inward, vision of Allah, annihilation and immortality without the favour of the perfect Murshid. Single spiritual attention of the perfect Murshid is better than hundreds of years of devotion, as it reveals the vision of Allah in a moment.

مرشدی باشد ترا مراتب رهنما
طلب کن از مرشدی رویت خدا

Meaning: Murshid is your guide for all the spiritual levels. You must seek only the vision of Allah from him.

حافظ شدی عالم شدی زنده زبان
و ز بی خبر تصدیق وحدت بے عیان

Meaning: Even if you become a learned scholar having effective and persuasive words, you will remain unaware of verification of Divinity because you will be veiled from it without a Murshid.

I am surprised at the foolish people who belong to the group of wrong innovators in the religion, they are evil doers like Pharaoh and Satan. They claim to have vision and marifat of Allah but in

fact they view the infidels and agents of Satan in their contemplation. The foundation of these innovators is totally wrong and whatever they claim is absolute lie.

هر که می بیند بیدار خدا
آن طالبان را بانظر ببرد لقا

Meaning: The Murshid who beholds Allah every moment can grant vision and closeness of Allah to his disciples with his single glance.

در معرفت دیدار حق ناظر کند
بانظر مجلس نبی الله برد

Meaning: He confers the marifat of Allah upon them by showing them the Reality and takes them to the holy assembly of Prophet Mohammad by his spiritually powerful sight.

دم دلم دیدار میبرده حضور
روح را روحی برد اهل القبور

Meaning: My heart ever beholds Allah and reaches the Divine world in an instant and my soul has combined with the sacred souls.

لائق دیدار اول دیده کن
دیده دیدار را زان دیده کن

Meaning: First make your eyes eligible for the vision of Allah then enjoy His vision with those eyes.

نیست منزل نیست آنجائے مقام
غرق فی التوحید فی الله شد تمام

Meaning: The station of ultimate immersion in the Divine Oneness is beyond all stations and destinations.

طالبے موسیٰ طلب دیدار جو
 باہو معرفت دیدار موسیٰ را بگو

Meaning: A seeker should be anxious to have vision of Allah like Prophet Moses and should request Allah for His marifat and vision like Prophet Moses did.

Contemplation of vision of Allah is conferred upon the seeker by the spiritual authority of the Murshid and is strengthened by having trust upon it. A disciple cannot gain it by counting the days, months and years which he has spent in the service of Murshid.

باہو طالب دیدار از خود خود جدا
 از میان خود رفت می بیند لقا

Meaning: O' Bahoo! The seeker of vision of Allah should separate form himself. When (*the veils of*) his ego and nafs which are present between him and Allah would be removed, he would have vision of Allah.

The worries and thoughts about family and wealth and the sensual desires of nafs prevent the seeker from marifat and vision of Allah. The vision of Allah is gained in the eternal (*inward*) prayer in which one is completely engrossed in the Noor of Divine presence. Vision of Allah is a secret.

سر رود در سجده دل باشد با خدا
 روح شد با حق مشرف اتحاد بالقا

Meaning: When the seeker of Allah prostrates during the prayer, his heart should be with Allah and his soul should be engrossed in the vision of Allah and immersed in the Divine union.

این نماز عارفان با دل حضور
 فرض عین است این نماز بالضرور

Meaning: This is the prayer of the Arifs in which their heart is in the state of Divine presence. This is the prayer which is obligatory and compulsory.

Humans are creation and Allah the All-Powerful, Eternally Alive and Forever Sustained is non-creation, how can the creation reach the non-creation and gain His marifat, closeness, union and get blessed with the vision of the Divine Beauty? Let me explain it. Firstly, whoever denies the vision and proximity of Allah is cursed and irreligious (*he can never gain these blessings*). Secondly, closeness of Allah cannot be gained through knowledge, invocations, meditation, recitals, concentration or mystic struggle as they are far away from Divine Oneness and vision. The grand level of practical knowledge of closeness and vision of Allah is gained by the tasawur of Ism-e-Allah Zaat. The seeker should do the tasawur of Ism-e-Allah Zaat by inscribing it on his heart and engrossing in its contemplation, then he will quickly gain the marifat of Oneness of Allah. During the tasawur of Ism-e-Allah Zaat, the seeker rides the pegasus of his self and the power of Noor of Ism-e-Allah Zaat takes him to the Divine presence more swiftly than wind and lightening and grants him the vision of Allah in the blink of an eye. There are not any heavy veils between Allah and His slave, however this level is gained after having perfect faith and belief.

تا نه بینم من بچشم خود خدا
نیست باور گفته درویش را

Meaning: Unless I see Allah with my own eyes, I cannot believe the words of Dervish.

هر که می بیند بود در غرق نور
معرفت توحید اینست حق حضور

Meaning: Whoever beholds Allah, drowns in His Noor. This is the marifat of Divine Oneness and the real Divine presence.

بی سری سجدہ کنم حاضر خدا
این نمازے عارفان را از لقا

Meaning: I prostrate before Allah beheaded, this is the salat¹⁵⁴ of the Arifs who are blessed with the vision and closeness of Allah.

بی سری سجدہ بود ہم بی جبین
نیست آنجا آسمان و نی زمین

Meaning: Such a salat is offered beyond the boundaries of earth and skies, and without head and forehead i.e. without physical body.

بی چشم بینم بخوانم بے زبان
معرفت لاهوت اینست لامکان

Meaning: I behold Him without eyes and glorify Him without tongue. This is the level of marifat at LaHoot Lamakan (*i.e. there remains no existence of the seeker at that level*).

سجدہ در نور است رو رویت دوام	قبلہ در قبلہ بود قبلہ تمام
ہر سہ قبلہ قرب بخشد در نماز	معرفت توحید اینست فضل راز
نفس نورش قلب نورش روح نور	اہل نوری را نمازی شد حضور

Meaning: The seeker prostrates Allah with his existence of Noor and beholds Him everywhere as well as within himself. His nafs, heart and soul all convert into Noor and merges with the Noor of Allah making him One with Allah. This is the secret of marifat of Divine Oneness. Hence, his nafs, heart and soul become Qibla¹⁵⁵ and all the three Qiblas grant him closeness of Allah during salat. The salat of people of Noor is absolute Divine presence.

¹⁵⁴ Prayer which is obligatory upon the Muslims to say five times a day in particular manner.

¹⁵⁵ The direction of Holy Kaaba facing towards which the Muslims offer salat.

دل پریشان نمازی کی روا
دل بخطرہ نفس شیطان و ہوا

Meaning: How can the people with perplexed heart offer the real and desirable salat! Their heart is ever surrounded by evil thoughts, desires of nafs and Satan.

نماز معراج است می بیند خدا
عارفان را در نمازے شد لقا

Meaning: Salat is in fact Meraj in which the devotee beholds Allah. The Arifs are blessed with ultimate closeness of Allah during salat.

One must know that the heart and soul of the Arifs are always offering the salat. Their salat is secret and they share secrets (*with Allah*) during salat. The Murshid possessing Noor of Divine guidance imparts the knowledge of *كُفِيَ بِاللّٰهِ* (*Only Allah is sufficient for me*) through the knowledge of vision of Allah, and the true seeker learns that *لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا* meaning: “There is no one to be worshipped except Allah, so take Him alone as (*your*) Guardian”. (Al-Muzzamil-9)

The Murshid who confers the vision of Allah is the Master while the Murshid who engages his disciples in zikr, meditation and concentration that are done by holding breath, can never take them to the destination because he is imperfect and ignorant of marifat of Allah. There are many ways to gain marifat but the most superior and ultimate way is to be graced with vision and closeness of Allah by the Divine favour and with perfect verification.

Listen! If a spiritually blind person is asked to seek the vision of Allah, he will argue that the vision of Allah is not possible in this world and will be conferred in life hereafter. He says so because he is completely veiled in darkness while the people of

unveiled and enlightened spiritual sight are forever blessed with the Divine vision. They never hesitate or halt from the vision of Allah as they have surpassed the boundaries of time, so for them, this world and the hereafter are equal. Allah says:

❁ وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ (بنی اسرائیل-72)

Meaning: Whoever is blind (to the vision of Allah) in this (world) will remain blind in the hereafter as well (Bani Israel-72)

ہر کہ در دنیا نہ بیند حق لقا
بے نصیبے او بود آخر کجا

Meaning: Whoever remains deprived of the vision of Allah in this world, how can he have this blessing in the hereafter!

آخرت او حور خواہد ہم قصور
بے نصیبے او ز دیدارش حضور

Meaning: Since he seeks only the houries and castles of the paradise, he would not be granted the vision of Allah.

Allah says:

❁ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ (النجم-17)

Meaning: The sight did not incline aside nor did it transgress (its limits). (Al-Najam-17)

O' immodest fool! This (state of Divine vision) is the honour of Arifs.

از ناف تا سر جلوہ انوار حق
آنچہ می بینم از ان دیدار حق

Meaning: My whole existence is the manifestation of Noor of Divinity. Whatever I see, I behold the Divine Reality.

حق و باطل را کنم تحقیق تر
میرم دیدار طالب را نظر

Meaning: I can verily distinguish between truth and falsehood and can carry the seeker of Allah to the destination of Divine vision just by my glance.

زندگی شد بالقا بیندگی
بی لقا نش زندگی شرمندگی

Meaning: Life should be adorned with the vision and closeness of Allah, without these bounties life is just a shame.

The Murshid who claims to be an Arif but does not confer the greatest blessing of vision of Allah upon his disciples on the very first day, is not eligible to be followed. The true Arif Murshid who is an embodiment of Noor of Allah is the one who inwardly honours the seeker with the vision of Allah and outwardly makes him follow the shariah vigilantly and gain the knowledge. You must know that just as Khidr found the Aab-e-hayat¹⁵⁶ from deep darkness, similarly the Arifs find eternal life from tasawur of Ism-e-Allah Zaat.

خضر را طالب کنم بهر از خدا
منکه طالب با حضوری مصطفی

Meaning: Since I am honoured with eternal presence of the holy assembly of Prophet Mohammad, I take Khidr as my disciple and can guide him for the sake of Allah.

The nation of Prophet Mohammad is stationed at the highest pedestal of Faqr and possesses such level of closeness and eternal vision of Allah that even Khidr is amazed at it. It is the most favourite and laudable nation of Allah that is why He has blessed it with His vision.

¹⁵⁶ The vital water which gives eternal life.

خضر را خبری نباشد از قرب وحدت لقا
شرف امت را تمام از مصطفیٰ

Meaning: Khidr does not even have a clue of the real Divine closeness and Oneness, it is solely the honour of the nation of Prophet Mohammad.

فکر فرحت نفس و ذکر راهزن
طالبان دیدار را بس این سخن

Meaning: The seekers of vision of Allah must know that meditation is done to satisfy the nafs and invocation is just a waylayer, they should be engrossed in the vision of Allah only.

باتوجه میبرم دیدار حق
زیر پائے تو شود جمله طبق

Meaning: I can grant you the vision of Allah by my spiritual attention and can raise you to such a level where all the spheres of earth and skies will come under your feet.

با الف الله رسانم باحضور
این مراتب عارفان است غرق نور

Meaning: I will take you to the Divine presence by Alif of Allah (i.e. *Ism-e-Allah Zaat*). This is the power of the Arifs who are immersed in the Noor of Allah.

عالم شدم در علم توحید از خدا
احتیاجی نیست علم از سر هوا

Meaning: I got the knowledge of Divinity directly from Allah and became its scholar. I do not need any other kind of knowledge as they all are the fountain head of desires of nafs.

علم شیطان است کبر و بے کرم
گر بگویم کہ انا شیطان میشوم

Meaning: If the knowledge creates arrogance, it is satanic and deprived of Allah's Compassion. If I am vain about myself, I will become Satan.

علم قرآن است قرب و معرفت
علم آن باشد بود نبوی صفت

Meaning: If knowledge grants marifat and closeness of Allah, it is Quranic. True knowledge is that which attributes one with the morals of the Holy Prophet.

خلق باخلق است باخالق تمام
نیک خصلت همچو نبوی والسلام

Meaning: Be kind and virtuous towards the creation if you want to be close to Allah. Adopt the good morals of the Holy Prophet, this is the real Islam and source of peace.

Do not council with the scholar having strong nafs and dead and dark heart as he has no knowledge of the inward and marifat of Holy Lord. How can he guide you when he is not aware of his own state of nafs and inward. The foundation and essence of every knowledge is the mystical knowledge based on the words of Allah and the Holy Prophet. This knowledge is the mother and soul of all knowledges as it reveals the reality of the Creator and the creation. It encompasses the knowledge of Totality and distinguishes truth from falsehood. Whoever does not gain the mystical knowledge, remains dark hearted, ignorant and hypocritic. The mystical knowledge includes the knowledge of (*reality of*) Islamic laws and is the base of spiritual way of Faqr. It is the beneficence of Allah which attributes one with endorsement of heart and grants the ultimate favour of the Divine company

making one the verified faithful. The mystical knowledge is the kindness of Allah bestowed upon an Arif. Whoever prevents from the mystical knowledge belongs to the group of liars and hypocritics.

گر بے علم عالم شدی بے معرفت
جایی علم است خر عیسیٰ صفت

Meaning: If you are a scholar but do not have marifat and mystical knowledge, then you are ignorant of the real knowledge and like the donkey of Prophet Christ which carried load of books.

تا نیایی معرفت راهبر خدا
طلب کن مرشد شوی تو اولیا

Meaning: Until you gain the perfect marifat of Allah, you need a true guide who leads you on the path of Allah. Search a Murshid so that you become a Friend of Allah.

The seeker should first of all ask his Murshid to grant him all the virtuous attributes of the creation and the essence of Divinity, which a true Murshid can grant by uttering just one word of 'Kun'. The word Murshid مرشد has four letters¹⁵⁷ i.e. م (M), ر (R), ش (Sh) and د (D). Letter م (M) refers to the fact that he grants Mushahida-e-Hazoor i.e. observation of Divine presence, Marifat and Meraj. Letter ر (R) refers to the fact that he reveals the Raz (*secret*) of Divinity upon the seeker and immerses him in the Noor of Divine Oneness. Letter ش (Sh) refers to the fact that Murshid is the Shahsawar (*great rider i.e. the leader*) Arif who views the spiritual world and knows the state of dead in the graves. Letter د (D) refers to the fact that he grants Daimi (*eternal*) state of getting inspirations to the seeker. Talib طالب

¹⁵⁷ According to Persian alphabets

(*seeker of Allah*) also has four letters¹⁵⁸; ط (T), ا (A), ل (L), ب (B). The letter ط (T) means that the true seeker puts the Tauq-e-Bandagi (*collar of slavery*) around his neck, ever remains obedient and humbly follows all the orders of the Murshid. The letter ا (A) means that his Aim is true and he always remains respectful, whatever befalls him, he never complains. The letter ل (L) means that he is Laiq (*capable*) to have the vision and closeness of Allah, he is La-Yahtaj (*independent of desires*) and never tells a lie. Letter ب (B) means that he is Behramand (*fortunate*), Ba-wafa (*loyal*), Ba-haya (*modest*), his heart is purged and he is fully submissive towards destiny. Four letters of the word Murshid مرشد exchange with the four letters of the word Talib طالب in such a way that the Talib (*seeker*) adopts all the attributes of the Murshid and the physical and spiritual existence of the Murshid and seeker become one. Hence, the tongue of seeker utters the words of the Murshid, the eyes of the seeker become eyes of the Murshid, ears of the seeker become ears of the Murshid, heart of the seeker becomes heart of the Murshid, soul of the seeker becomes the soul of the Murshid, hands of the seeker become hands of the Murshid and feet of the seeker become feet of Murshid. This is called the level of Fana-Fi-Shaikh (*annihilation in the Murshid*). Such a seeker is chosen for the level of Murshid (*in future*). The nafs of the seeker dies completely like the nafs of the Murshid, his heart gains eternal life from the heart of the Murshid and his soul finds peace and bliss. The name, ways and style of the Murshid and seeker become the same, the existence of the seeker reflects the existence of the Murshid. The eternal physical and spiritual company of Murshid verily becomes a source of Divine favour for the seeker. This is the level of complete accumulation of all the beautiful attributes of Murshid in the seeker and everlasting union of seeker with the Murshid. Murshid is Totality and manifestation of the Divine Oneness, as

¹⁵⁸ According to Persian alphabets

Allah declared the hand of the Holy Prophet His hand in the verse:

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ (الفتح-10) ❁

Meaning: Allah's Hand is upon their hands. (Al-Fatah-10)

گریبانی طالب حاضر خدا
درمیان پرده نمازند شد لقا

Meaning: O' seeker! If you come to me, I will grant you presence before Allah in such a way that there will not remain any veil before you and you will behold Allah directly.

The perfection of Murshid is known by his excellence to grant Divine presence to the seeker, making him traverse all the levels with his single glance.

اگر تو طالب صادق با ما بیا
شد مشرف در مجالس مصطفیٰ

Meaning: If you are a true seeker of Allah, come to me, I would bestow the presence of holy assembly of Prophet Mohammad upon you.

The follower of the Qadri¹⁵⁹ way is like a flower while all the other ways are like thorns around the flower. As, the followers of all other ways are imprisoned by their nafs and are disgraced, only the follower of Qadri way is trustworthy. An accomplished Qadri does not need to do zikr, meditation or muraqabah.

منکه مرشد قادریم قدر دان
شد قرب قدرت خدا عارف عیان

¹⁵⁹ Whenever Hazrat Sultan Bahoo mentions Qadri way he actually refers to the Sarwari Qadri way.

Meaning: I am the perfect Murshid of the Qadri way, you must consider my worth as I am the Arif having ultimate closeness of Divine Nature and unveiled vision of Allah.

The spiritual strength and satisfaction is gained by the Divine vision. Except the vision of Allah everything is carcass.

بَاهُو در هُو گم شده چون آب شیر
انتهای توحید این فی اللہ فقیر

Meaning: Bahoo drowned and lost in Hoo just like water mixes in milk. Such perfect Divine Oneness is the accomplishment of Faqeer of Allah.

There are many seekers of world and hereafter, only one out of thousands is the seeker of Allah. He never desires pleasures of the world or paradise. You must know that there are seven body parts of a person (*i.e. head, chest, belly and four limbs*) and each of these parts are trapped in covet, greed, arrogance and self conceit. The Murshid liberates all the seven body parts of his disciple from these evils and adorns them with knowledge of seven kinds of panacea alchemy which confer authority upon seven treasures of outward wisdom along with the knowledge of seven other kinds of panacea alchemy which confer authority upon seven treasures of inward wisdom and accomplishes him in the knowledge of Totality. Then the disciple becomes eligible for the spiritual persuasion and guidance and fulfills the requirements of his bayat with complete trust and faith. In just a week he becomes perfect in Faqr, marifat and sainthood and gains the ultimate beneficence, hence becomes free of all worries and attains everlasting and unregressable level of union with Allah. Then he becomes independent of all desires and ever remains engrossed in marifat and vision of Allah which is the real Meraj. If the Murshid is perfect and spiritually strong, he takes the true seeker to the level of Jamiat on the very first day. The perfect Murshid blessed with the vision and closeness of Allah first of

all bestows the knowledge of panacea alchemy of gold and silver upon the seeker, then grants him the Divine presence and vision. If the Murshid can neither grant the knowledge of alchemy nor bless the seeker with Divine presence, vision and closeness with his spiritual glance then such a Murshid is surely imperfect and worse than the blind folded ox which drives the oil well.

باهو کمالان را وقوف است بر هر کیمیا

از خود دهند یا میدهند از خدا

Meaning: O' Bahoo! The perfect ones have knowledge of all kinds of alchemy. They either grant it to the seeker themselves or let him have it from Allah.

The Faqeer considers the worldly people indigent and beggars while the worldly people consider the Faqeer indigent. In fact, the Faqeer possesses complete authority over the infinite treasures of both the worlds while the wealth of worldly people is limited, the Faqeer does not even looks towards it.

ظاہری توفیق دارم در عمل
باطن از تحقیق دارم بے خلل

Meaning: I have been granted the Divine favour for every outward good deed and the power to verify its reality inwardly without any lapse.

باهو بہر از خدا این را ہنما
گر بیائی میرسانم با خدا

Meaning: Bahoo guides the seekers towards Allah just for the sake of Allah. If you come to me, I can take you to Allah.

The panacea alchemy of each and every treasure (*whether inward or outward*) is of three kinds which is learnt in three institutions and command over them is gained through three kinds of knowledge.

The three ways to get these knowledges are:

(a) To gain knowledge from (*the written*) knowledge (b) To gain knowledge by awareness and sagacity (c) To gain knowledge from the spiritual sight (*of perfect Murshid*). The ignorants are depraved and their ignorance is a great sin. First knowledge of panacea alchemy is about the skill of annihilation, second knowledge of panacea alchemy is about the Divine favour of immortality, third knowledge of panacea alchemy is about the marifat and vision of Allah.

ہر کہ دعویٰ کرد من عالم خدا
طلب کن از وے مطالعہ حق لقا

Meaning: If one claims that he is the scholar of Divinity, ask him to teach you the knowledge of vision of Allah.

One who seeks knowledge of outward panacea alchemy (*i.e. the knowledge of turning baser metals into gold*) is an impotent, one who seeks knowledge of inward panacea alchemy (*i.e. knowledge of inward sanctification and elevation with an intention to gain high ranks in hereafter*) is weak like a woman, while the one who seeks knowledge of panacea alchemy of marifat of Allah is the real man of Allah. He is proficient in fourteen basic kinds of knowledge of alchemy and can grant them to the true seeker in four days, five spells of spiritual attention and four stages of Divine favour and can bless him with Divine presence by the benediction of Holy Quran. The Holy Prophet said:

❁ مَنْ لَّهُ الْمَوْتَى فَلَهُ الْكُلُّ حَسْبِيَ اللَّهُ

Meaning: One who finds Allah finds everything, only Allah is sufficient for me.

Whoever sincerely and truly seeks vision of Allah from his Murshid, is blessed with all the high ranks, all authorities, all kinds of alchemy, all treasures and all wisdoms. He gets connected

with all angels, souls of all Prophets and Saints and both the worlds come under his feet like obedient slaves.

مرشدے باشد غنایت از غنی
از غنی طالب غنی حاضر نبی

Meaning: The Murshid should be extremely generous in blessing his disciples. The disciples of generous Murshid also become spiritually generous and gain presence of the holy assembly of Prophet Mohammad.

بے غنایت در شکایت روز و شب
بے حیا و بے وفا و بے ادب

Meaning: If the Murshid is not generous enough, his disciples will keep complaining day and night and will turn disrespectful, disloyal and disobedient.

What do we mean by Kamil (*perfect*)? Kamil کمال has four letters¹⁶⁰ ک (K), ا (A), م (M), ل (L). Letter ک (K) refers to the fact that the Kamil (*i.e. the perfect Murshid*) is Kamil (*i.e. perfect and accomplished*) in his authority. No matter how much he uses his authority, it never lessens. The letter ا (A) refers to the fact that the Kamil Murshid grants tasawwur of Ism-e-Allah Zaat to his true seekers. The letter م (M) means that he vivifies their Murda (*dead*) heart by his spiritually powerful sight and blesses them with Marifat and vision of Allah elevating them to the Divine presence. The letter ل (L) means that he makes the seeker Laiq (*capable*) for the vision of Allah and also makes them La-Yahtaj (*independent of all desires*). The level of perfection is that of the Insan-e-Kamil (*i.e. the Universal Divine Man*), the level of accomplishment is that of perplexity (*due to isolation at the level of Divine Oneness*) while the supreme level is the manifestation of absolute Divinity in human form. The perfect

¹⁶⁰ According to the Persian alphabets.

Murshid who is comprehensive of all these levels is the Noor of guidance and he takes the true seekers to LaHoot Lamakan on the very first day. Such a Qadri Murshid is Omnipotent and possesses the unveiled vision of Allah by His Grace and Kindness.

It must be remembered that it is easy to gain authority over all the treasures and being blessed with the vision of Allah but it is very difficult to be magnanimous, tolerant and prevent oneself from all the major and minor sins forever. A thirsty person drinks water, a hungry person eats food while the true lover sacrifices his life. The true seeker who is hungry (*for closeness of Allah*) sates himself with the pangs of his heart, the seeker who is thirsty (*for the vision of Allah*) quenches his thirst by drinking the ocean of marifat of Allah. The true seeker is passionate only for the vision of Allah and it is unlawful for him to look towards the world and hereafter.

ہر کہ گوید دیدہ ام دیدار نیست
دیدنے مخلوق را درکار نیست

Meaning: If anyone tells the world that he has beheld Allah, surely he is deprived of the vision of Allah, because if one has actually beheld Allah, one never inclines towards the world.

ہر کہ می بیند بود دائم حضور
ہر تصرف میشود از وی ظہور

Meaning: Whoever beholds Allah, ever remains in the state of Divine presence. Every command of Allah manifests from him.

آن صاجے گنج است عامل با حکم
مردہ را زندہ کند با حکم قُوم

Meaning: He becomes the man of all treasures and commands, and can give life to the dead by the order of قُوم (Rise!).

ہر کہ می بیند بود از اہل لقا
دل سلیم وجود کرم و باحیا

Meaning: Whoever beholds Allah becomes one of those blessed with ultimate closeness of Allah. His heart is sanctified and his existence becomes embodiment of kindness and modesty.

Be wise and beware!

چون نمی بینم کہ بنماید مرا
از لقائے یافتہ وحدت صفا

Meaning: Allah sees me always, so why should not I see Him! I found purgation and Divine Oneness by His vision and closeness.

باحضوری مصطفیٰ ہم جان نفس
احتیاجے کس ندارم ہیچکس

Meaning: I remain present in the holy assembly of Prophet Mohammad with my body and soul so I do not need guidance from anyone else.

I found all the highest levels, greatest ranks and every honour, whether major or minor, by following shariah. I have always made shariah my guide. Whether the seeker of Allah is at the initial level or the final level, he should always keep shariah in view in all his matters. He must follow what shariah orders because only that is right and must leave what shariah forbids because that is absolutely false. One must repent thousand times from falsehood. What is shariah? Shariah is actually the Quran (*as shariah endorses what Quran says*) and the whole Quran is inwardly the Ism-e-Allah Zaat. Ism-e-Allah Zaat is the Divine Essence and is opposite to the world, nafs-e-ammara and the Satan.

شریعت شهر است آن دارالامن
نیست آنجا نفس قلب و روح تن

Meaning: Shariah is the city of eternal peace where there is neither nafs and heart nor soul and body.

شریعت نورِ سرّیت از نبی
این شریعت کے رسند اہل شفی

Meaning: Shariah is the Noor of Divine secret of the Holy Prophet. How can the wretched people find this reality of shariah!

شریعت شرف است عربی بارسل
این شریعت برد حاضر با رسول

Meaning: Shariah grants the company of the Holy Prophet as by following it perfectly one finds presence of the holy assembly of Prophet.

ہر مراتب از شریعت دیدہ ام
بے حجابے از میان بدریدہ ام

Meaning: I attained every level and removed every veil between me and Allah by following shariah.

شریعت شوق است بر شہد از شکر
لذتی دیدار بخشد بہرہ ور

Meaning: Shariah is sweeter than sugar and honey, it should be followed with passion as it confers the pleasure of vision of Allah.

جز شریعت نیست راہ معرفت
اہل بدعت چیست باشد خر صفت

Meaning: There is no way to marifat of Allah except following the shariah. People who make wrong innovations in shariah are like donkeys.

شریعت خلعت بود بر تن تمام
بے شریعت نیست عارف اہل خام

Meaning: One should wrap oneself in the cover of shariah. Without following shariah one remains imperfect and can never become an Arif.

شریعت خوش وقت گرداند مرا
از شریعت یافتم اللہ لقا

Meaning: Shariah has beautified my life. I have found vision of Allah through shariah.

شریعت ایمان انوارش عطا
این عطائے شد مرا راہبر خدا

Meaning: Shariah blesses with the Noor of faith. This blessing has guided me towards Allah.

باہو سُر راستی در شرع کوش
از شریعت معرفت توحید نوش

Meaning: O' Bahoo! If you want to know the secret of righteousness, follow the shariah. It will let you drink the goblet of marifat of Divine Oneness.

It is mandatory upon the Murshid to bless the seeker inwardly with three levels of Jamiat¹⁶¹ (a) Jamiat of nafs (b) Jamiat of heart (c) Jamiat of soul. When the existence of the seeker finds stability upon the combined Jamiat of these three levels then he attains the final and absolute Jamiat. After this, the Murshid can bless the seeker with marifat, Divine observation, presence and

¹⁶¹ Here Jamiat refers to strength and stability.

vision of Allah through spiritual persuasion by taking bayat from him¹⁶². So, it becomes known that the perfect Murshid is the one who grants Jamait. There are seven kinds of Jamiat which all are the panacea alchemy. Jamiat of nafs is that the Murshid grants authority over all the treasures of Allah present in the world. Jamiat of heart is that the seeker spends all these treasures in the way of Allah in a moment without thinking twice and then never grieves upon it. Jamiat of soul is that the seeker is blessed with eternal vision of Allah, all the stages of life and death come under his view and authority. Then the inward of the seeker becomes sated, his nafs stops complaining and he becomes eligible for spiritual persuasion. Only Allah! Everything other than Allah is lust.

O' dear! How stupid are those who are indulged in love of the world day and night. They immodestly beg for worldly comforts and remain worried for them, and in spite of all such weaknesses they claim to be Murshid with pure inward. When a true Murshid favours a seeker, he graces him with infinite treasures and boundless knowledge of panacea alchemy, hence the seeker comes to know the reality of gold and silver. Then the Murshid grants him the Divine presence and closeness by his powerful spiritual glance and attention. The Murshid who imparts the knowledge of marifat of Divine Oneness and observation of Divine vision to his seekers on the very first day, does not need to engage them in invocations, recital rounds and meditation. The Arifs who are men of Divine vision are always attentive towards the vision of Allah with their eyes, heart and soul. They are ever occupied with the unveiled vision of Allah and observation of Divine secrets drowned in the state of Fana Fillah. They get inspirations and revelations from the Divine vision,

¹⁶² It must be remembered that here Sultan Bahoo is referring to the seeker whom the perfect Murshid is training to accede his throne of spiritual persuasion and Divine guidance i.e. the future perfect Murshid. The Murshid trains such a seeker in entirely different way from the other seekers. First he trains him inwardly and then outwardly after taking bayat from him.

they view everything from the Divine vision, their every wish is for the Divine vision and they keep connected with Sultan-ul-Waham through Divine vision. Their strength, stability, satiation everything is related to closeness and vision of Allah. They get guidance from the vision of Allah. First is seeing, then is believing. First a seeker views the Divinity then gets blessed with Its closeness and finally drowns in the Noor of Oneness.

این فقر را شد مراتب از ازل
حق اقا فیض و عطائش بافضل

Meaning: The Faqeer has been blessed with highest levels and graced with the vision and closeness of Allah since pre-existence.

The way to the Kindness and Mercy of Allah opens through the persuasion of vision of Allah.

هر مراتب را اسکم تحقیق تر
هر طریقت کل و جز در من نظر

Meaning: I have got verification of all the levels and I have command over all the orders and ways of spirituality.

شد مرا تلقین از حضرت رسول
طالبان را میرسانم باحضور

Meaning: Since I am directly blessed with spiritual persuasion and guidance from the Holy Prophet, I can take the seekers of Allah to the Divine presence easily.

The level of Divine vision is attained when the salat of shariah which is offered by tongue is combined with the salat of spirituality which is offered by heart alongwith the salat of reality which is offered by soul and the salat of sir'r which is offered with unveiled secret insight. In such a salat, the seeker prostrates before Allah without head (*i.e. with his spiritual existence*) and is blessed with the Divine vision.

سر در سجدہ بود بیند خدا
سجدہ نادیدہ کے باشد روا

Meaning: When one prostrates before Allah, he should behold Allah. How can the prostration in which one does not behold Allah be considered right?

The chosen ones behold Allah during their salat. They view Allah before them and then prostrate Him and ever remain in the state of salat secretly. While, the salat of common people is just a ritual and they glorify Allah just verbally.

The Holy Prophet said:

❁ مَنْ لَمْ يُؤَدِّ فَرَضَ الدَّائِمِ لَمْ يَتَقَبَّلِ اللَّهُ مِنْهُ فَرَضُ الْوَقْتِ

Meaning: One who does not offer eternal obligatory prayer (*of vision of Allah*), his occasional obligatory prayers are also not accepted by Allah.

لعنہ بر بے نمازان ہر دوام
در نمازے شد لقا وحدت تمام

Meaning: Curse upon those who do not offer salat. One must have vision and closeness of Allah during the salat.

The Holy Prophet said:

❁ الصَّلَاةُ مَعْرَاجُ الْمُؤْمِنِينَ

Meaning: Salat is Meraj for Momins.

The perfect Murshid grants the true seeker every treasure, every authority, every mystical way, every kind of meditation, every level of spiritual attention, every wisdom, every knowledge, every stage of closeness to the Divine Essence and acquiring the Divine attributes, authority over every creation of Allah, view of everything from pre-existence till eternity and from the Throne till the nether regions, view of the hereafter and reveals upon him the secret of secrets of Divinity. The perfect Murshid also grants

his true seeker the knowledge of hidden, knowledge of Divine favour, knowledge of verification, knowledge of veracity, knowledge of endorsement, knowledge of the visible, knowledge of vision and closeness of Allah gained in Lamakan, knowledge of LaHoot¹⁶³, knowledge of Malakut¹⁶⁴, knowledge of Jabrut¹⁶⁵, knowledge of Nasut¹⁶⁶, knowledge of marifat, knowledge of shariah, knowledge of mysticism, knowledge of Reality, knowledge of Truth, knowledge of falsehood, knowledge of Faqr, knowledge of verses of Quran, knowledge of Hadiths, knowledge of exegesis of Quran, knowledge of enlightenment, knowledge of spiritual efficacy, knowledge of every kind of panacea alchemy, knowledge about the Paras stone, knowledge of the healing stone, knowledge of spiritual sight, knowledge of desires, knowledge of love, knowledge of Jamiat, the comprehensive knowledge, knowledge of persuasion, knowledge of perseverance upon religion, knowledge of modesty, knowledge of obedience, knowledge of secrets, knowledge of spiritual keys, knowledge of spiritual locks, knowledge of charity, knowledge of recital rounds, knowledge of munificence, knowledge of time, knowledge of ominousness, knowledge of auspiciousness, knowledge of the auspicious, knowledge of solitude, knowledge of renunciation, knowledge of complete trust upon Allah, knowledge of inspirations and the knowledge of mystic struggle. The perfect Murshid grants all these knowledges to the true seeker by the effect of essence of kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ and reveals the reality of every letter of the kalma which is the Truth as it is from the Truth. By imparting these knowledges, the Murshid liberates the seeker from all the desires of the world and the hereafter. The seeker who recites the kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ by reaching its core and finds the Ism-e-

¹⁶³ The world of absolute Divinity.

¹⁶⁴ The world of symbolic forms or the angelic world.

¹⁶⁵ The world of souls or the connecting world.

¹⁶⁶ The physical world

Azam from it on the very first day, becomes ruler upon all the creations of the eighteen thousands worlds. All the creations are dependent and just a part while the ruler upon them is the Totality and independent of all. The perfect Murshid gives the knowledge of all the creations to the true seeker and spiritually persuades him the knowledge of Divinity. The knowledge of creations gives him power while the knowledge of Divinity grants him the verification of these powers and the Divine company. The seeker who learns the knowledge of creation and Divinity from the Murshid on the very first day, views the spectacle of both the worlds and gains the authority over all the treasures and alchemies by the power of contemplation. He becomes perfect practitioner of every knowledge and authority. The seeker who starts practicing upon every knowledge and persuasion given by the Murshid in the very beginning does not need to do any other kind of mystic struggle or gain any other knowledge or wisdom for whole of his life. This level is called Jamiat and is acquired from the accomplished Murshid. The level of Jamiat is comprehensive of accounts of all the creations and details of their realities as well as the Reality of the Eternally Alive and Forever Sustained and this level is approached by a single word i.e. "servitude". Then all the worlds come under the seeker's command and he can view their spectacle on his palm or at his finger nail. Jamiat also means to get rid of all the satanic misapprehensions by gaining marifat of the Divine Essence. In the absence of Jamiat, these satanic misapprehensions make one inwardly perplexed and ill. The treatment of inward illness is the vision and closeness of Allah. The eternal Jamiat lies in Divine observation and Meraj. Due to the beneficence of Jamiat, the seeker becomes independent of all desires and worries, he attains unregressible levels and is purified of all flaws. This level is everlasting and can never be seized. Jamiat of Divine presence marifat, union and vision is the highest rank. The seeker should have Jamiat regarding knowledge and wisdom of the spiritual

way, the Divine favour, declaration and confirmation, all the treasures, words and practices. The seeker must also gain Jamiat in contemplation, spiritual authority, renunciation, trust, generosity and righteousness. In the perfect Qadri way, the Arif is attributed with the praiseworthy morals and insight of the Holy Prophet. He is an embodiment of truth and gratitude and eternally blessed with the Divine vision. If follower of any other way or order claims to possess such attributes and levels, he is just boasting and lying.

The outward knowledge gained by the superficial scholars is just a waste. There are three kinds of inward knowledge; the knowledge of nafs, knowledge of heart, knowledge of soul. If the tongue of a scholar complies with his nafs, he is called the scholar of nafs and is occupied by arrogance and sensual desires. If the tongue of a scholar complies with his heart, he is called the scholar of heart and is blessed with proximity to Allah. If the tongue of a scholar complies with his soul, he is called the spiritual scholar and is blessed with vision and ultimate closeness of Allah. The Holy Prophet said:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ أَيْ مَنْ عَرَفَ نَفْسَهُ بِالْفَنَاءِ فَقَدْ عَرَفَ رَبَّهُ بِالْبَقَاءِ

Meaning: One who recognized his nafs, he recognized his Holy Lord. One who recognized his nafs by annihilating it, he recognized his Holy Lord by gaining immortality with Him.

Hence, the company of scholar of heart is different from the company of the spiritual scholar (*as the spiritual scholar is superior to the scholar of heart*) and they do not prefer to adopt each other's company. The perfect Murshid who is man of insight recognizes reality of both of them in just a single glance, just as the goldsmith can check the gold and silver. It is incumbent upon the Murshid to take the true seeker of Allah to the aforementioned levels of ultimate Jamiat by his spiritually

powerful attention on the very first day, so that the seeker becomes Noor from head to toe and directly converses with Allah, reaching the Divine presence.

علم بهر از قرب الله حق لقا
علم دنیا باز دارد از خدا

Meaning: If the knowledge is gained with an objective to achieve proximity to Allah, it confers closeness and vision of Allah, but if it is gained for worldly purposes, it keeps away from Allah.

علم دنیا فتنه از فرعون لعین
علم بهر از معرفت حق الیقین

Meaning: The worldly knowledge is a tribulation and heritage of cursed Pharaoh. The beneficial knowledge is that of marifat of Allah which takes to the highest level of faith i.e. Haq-ul-Yaqeen.

هر که خواند علم را بهر از ثواب
علم آنرا میدهد عامل خطاب

Meaning: One who gains knowledge of religion to get reward in the hereafter, his knowledge only lets him be entitled as a labourer (*who works hard to get a place in paradise*).

هر که خواند علم را بهر از مصطفیٰ
واقف اسرار گردد از اله

Meaning: One who gains knowledge to please the Holy Prophet and have his blessings, becomes a knower of the Divine secrets.

There are three kinds of Jamiat¹⁶⁷. Jamiat of nafs, Jamiat of heart and Jamiat of soul. The soul finds Jamiat from the pleasures of vision of Allah and Meraj, the heart finds Jamiat from the

¹⁶⁷ Jamiat is a multi-meaning term regarding Sufism. It refers to strength, satisfaction, stability as well as the highest level of every spiritual achievement whereby all the preceding levels are accumulated in the achiever.

pleasure of closeness of Allah while nafs finds Jamiat from the pleasure of sensual desires. All three kinds of Jamiat provide a support for the survival of the seeker, just as the survival of boat is on the river water while survival of a fish is in the river water. Nafs finds Jamiat by having command upon the knowledge of alchemy and the Paras stone (*to fulfill its greedy wishes*), it forces one to recite the Dawat of Takseer to accumulate gold and silver and perform muraqabah to gain dominance over the world. Whatever authority is gained by the Jamiat of nafs is just a deception and jugglery of the pleasures of sensual desires. The Jamiat of heart is to gain ghinayat (*spiritual satiation and generosity*) which is the outcome of efficacy of tasawur of Ism-e-Allah Zaat. This Jamiat makes the seeker independent of all desires. The Jamiat of soul is gained by righteousness, Divine observation, vision and closeness of Allah and through the eternal Meraj. Nafs ever seeks to gain power of deceptive miracles, heart ever seeks to become generous and independent of all desires while the soul ever seeks Meraj and vision of Allah. The perfect Murshid grants absolute Jamiat to the nafs, heart and soul of the seeker in just one step by his spiritual persuasion, power of Ism-e-Allah Zaat and the Divine presence gained by the spiritual education of kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ. Hence, the seeker experiences every inward state and becomes free of all wishes. Then, his nafs adopts the attributes of heart and the heart adopts the attributes of soul i.e. the nafs annihilates in the heart and heart annihilates in the soul, the soul then converts entirely into the Noor of Divine Oneness due to absolute Jamiat. The seeker is then blessed with eternal proximity and vision of Allah by gaining the Divine presence.

دیدار در هفت علم و هفت راه در یک هفته رسد وحدتِ اله
این هفت علم از هفت آیت یاد کن تا شوی محرم خدا و ز راز کن

Meaning: The vision of Allah is obtained through seven ways and seven kinds of knowledge. If you acquire them, you can attain the Divine Oneness in just one week. Learn these seven kinds of knowledge from the seven categories of verses of Quran so that you find the secret of Kun and become a confidant of Allah.

The seven categories of verses of Quran are; verses about promises, verses about warnings, verses about commands, verses about prohibitions, verses about incidents of earlier Prophets, verses whose orders are annulled, verses which annul the previous orders. All the levels are attained through shariah and then return to shariah. The Holy Prophet said:

الْإِبْرَاءَةُ هُوَ الرَّجُوعُ إِلَى الْبِدَايَةِ ❁

Meaning: Returning to the origin is the final point.

Shariat¹⁶⁸ is entirely the Quran, Tareeqat¹⁶⁹ (*mysticism*) is explanation of Quran, Haqeeqat¹⁷⁰ (*the Reality*) is reflection of Quran and gives the vision of Reality, Marifat¹⁷¹ gives eternal Jamiat upon the teachings of Quran. Quran provides guidance and evidence for every level of marifat and closeness of Allah and confers the vision of Rehman¹⁷². No knowledge, wisdom and authority is out of the Quran neither it ever will be.

What is the difference between the scholars with dead hearts and Faqueers with alive heart? The scholars who are unaware of the tasawur of Ism-e-Allah Zaat and Ism-e-Mohammad are

^{168, 169, 170, 171} Shariat, Tareeqat, Haqeeqat and Marifat are four levels of Divine closeness. People at the level of Shariat follow the shariah of Prophet Mohammad perfectly and sincerely to attain closeness of Allah. They are people of physical prayers and deeds. When they reach the level of Tareeqat they toil to gain inward purity by taking bayat of Murshid Kamil. On attaining the inward purity they reach the level of Haqeeqat where they find the Reality through the Ishq of Allah. Ishq of Allah leads to the next level of Marifat where they get the Divine knowledge after having vision and closeness of Allah.

¹⁷² The most Compassionate.

ignorants while the Faqeer who possesses the tasawur of Ism-e-Allah Zaat and have become accomplished by the power of Ism-e-Mohammad is independent of all desires and restrains in the world and hereafter. Every knowledge is contained in Ism-e-Allah Zaat but Ism-e-Allah Zaat cannot be bounded in knowledge. The power of Ism-e-Allah Zaat annihilates the nafs and takes the seeker to the Divine court. Allah says:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ (الانعام-59)

Meaning: And with Him are the keys of the unseen, none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkness of the earth and no moist or dry (*thing*) but that it is (*written*) in the enlightening Book. (Al-Inam-59)

The Holy Prophet said:

إِنَّ الْقُرْآنَ رَحْمَةٌ اللَّهِ عَلَى الْخَلَائِقِ

Meaning: Verily, Quran is the kindness of Allah upon the creation.

DETAIL ABOUT THE PILGRIM OF THE SANCTUARIES OF MAKKAH AND MADINA

Some are the outward and superficial pilgrims and some are the inward and veritable pilgrims. When an inward pilgrim enters the sanctuary of Kaaba with truthfulness, right faith and pure existence and circumambulates the Kaaba, every nook and corner of the sanctuary of Makkah and the Holy Kaaba shower Noor upon him. In that Noor, the pilgrim is blessed with the proximity and vision of Allah. He gains perfect belief that Kaaba is the home of Allah. The Faqeer who reaches this level becomes truly eligible

for Hajj and circumambulation of Kaaba. When the inward pilgrim goes to the sanctuary of Madina and enters the tomb of Prophet Mohammad, every nook and corner of the sanctuary of Madina and the tomb of Prophet Mohammad shower Noor upon him and the pilgrim is honoured with the vision of the Holy Prophet. Such an inward pilgrim becomes member of the holy assembly of Prophet Mohammad and views it with perfect faith and belief. If the inward pilgrim goes to the plain of Arafat and after listening the sermon, raises his hands to pray:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ وَحْدَكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ❁

Meaning: Here I am O Lord! Here I am. You are One and there is no partner with You, Here I am O' Lord!

The plain of Arafat becomes all Noor and showers Noor upon him. In that Noor, the pilgrim is graced with the company of Allah. Do not consider it strange or false, it is true as it is from the Truth.

ہر دم من حاجیم قرب از کرم
کعبہ را در دل بہ بینم نیست غم

Meaning: By the Kindness of Allah, I am an eternal pilgrim as I ever view Kaaba in my heart. The blessings of Allah have relieved me from all worries.

ہم صحبتیم بامصطفیٰ با ہر دوام
ظاہر و باطن یکے گردد تمام

Meaning: My inward and outward have become the same and I always remain in the company of the Holy Prophet.

When a Murshid remembers any of his disciples by taking his name and blesses him with his spiritual attention, he instantly takes that disciple to the Divine presence and grants him the marifat, closeness and vision of Allah, conferring upon him the

Meraj. Then the disciple becomes favourite of Allah forever. It is obligatory upon the Murshid to take his true disciple to this level of Divine presence. The Murshid grants his desirable disciple the skill of panacea alchemy and Dawat of Takseer, so that all the treasures hidden in the earth as well as the treasures of Allah are revealed upon him.

باهو کلمان را در عمل هر کیمیا

از خود دهند یا میدهند از خدا

Meaning: O' Bahoo! The accomplished ones possess the skill of every kind of alchemy. They either grant that skill to the true seekers themselves or let them have it directly from Allah.

Whomsoever the perfect Murshid considers a capable seeker, raises his level to a Saint and grants him ranks higher than the kings. In the view of Faqueers, a king is just a beggar and indigent. The seeker whom the Murshid grants tasawur of Ism-e-Allah Zaat, gains unveiled insight and command over the whole Solomon empire. The perfect Murshid makes his true disciple proficient in every practice and alchemy and makes him so generous and powerful by giving him the Paras stone that the king of his time becomes a loyal slave to him and spends his whole life in his obedience.

من غنی ام بادشاه هم با خدا

بادشاه در نظر من مفلس گدا

Meaning: Owing to my Oneness with Allah, I am the generous king of both the worlds. The worldly king is like a beggar for me.

احتیاج نیست مارا سیم و زر

عالم باموسى غالب بر خضر

Meaning: I do not need any worldly wealth, by the Grace of Allah I am spiritually more powerful than Moses and Khidr.¹⁷³

هر تصرف از تصور برده ایم
کونین را در حکم خود آورده ایم

Meaning: By the power of tasawur of Ism-e-Allah Zaat, I have gained every authority and taken both the worlds under my command.

سنگ پارس در نظر من بیشمار
صد زبانم همچو تیغ ذوالفقار

Meaning: My sight is more effective than infinite Paras stones and the words of my tongue are more powerful than hundred Zulfiqars (sword of Hazrat Ali).

حوصله باید وسیع طالب بود
طالب کم حوصله دشمن شود

Meaning: The seeker of Allah should be magnanimous and highly ambitious. A coward and low couraged seeker proves to be the enemy of Murshid.

عاقلان را محرمیت سر عطا است
احمقانرا محرمیت سر خطا است

Meaning: Making the wise ones confidant of Divine secrets is a great bestowal while making the foolish people confidant is a big mistake.

کس نیایم طالب توفیق تر
کم حوصله لائق نباشد سیم و زر

¹⁷³ Prophet Moses is the representative of the outward realities of the religion and Khidr is the representative of the inward realities while Prophet Mohammad represents and encompasses both and transfers the command over both to his spiritual successors who are the perfect Faqeers of his ummah. Sultan Bahoo is also one of them.

Meaning: I could not find any seeker capable for the Divine favour, the low couraged seekers are not eligible for this wealth.

کس نیام طالبے حق حق طلب
میرسانم باحضوری راز رب

Meaning: I could not find any true seeker of the Truth whom I could elevate to the Divine presence granting him the Divine secrets.

نفس و قلب و روح را بگذار تو
تا بیایے معرفت دیدار او

Meaning: Leave your nafs, heart and soul, so that you progress towards the marifat and vision of Allah.

آنچه می بیند ولی باشد چو بود
جشن شد نور وحدت میربود

Meaning: Whoever beholds Allah, becomes His Friend. His existence turns into Noor and this Noor becomes One with Allah, hence he gains Divine Oneness.

این مراتب روز اول اولیا
روز اول اولیا را شد لقا

Meaning: This level is achieved by the Saints in the very beginning as they are blessed with the vision of Allah on the first day.

If the ranks of all the Saints are combined, they become equal to the rank of a Faeqer. This reality cannot be understood by the fools who are imprisoned by their nafs.

آنچه می یابم بیایم از خدا
آنچه می به بینم از لقا

Meaning: Whatever I am bestowed with, is bestowed only from Allah. Wherever I behold, I behold Allah only.

درمیش کس نه گنجد هیچ کس
عاشقان را بس بود الله بس

Meaning: Only Allah is sufficient for the lovers. There is no space for anyone else between Allah and His lover.

جبرائیل در نگجد این مقام
این شرف امت محمدؐ والسلام

Meaning: The ummah of Prophet Mohammad is blessed with such ultimate closeness of Allah that not even the archangel Gabriel can come between Allah and them.

هر کتابه را جوابه حق طلب
هر که حق از حق نه بیند از کلب

Meaning: Every book of religion teaches the lesson to seek the truth. Whoever does not seek truth from the Truth, is a dog.

از مطالعه علم طالع باقضا
علم ذکر و فکر باز دارد از خدا

Meaning: The Divine knowledge makes one fortunate by granting the vision of Allah. The superficial knowledge of recitals and meditations keeps one away from Allah.

شد مطالعه معرفت توفیق تر
خوش به بین دیدار عارف بانظر

Meaning: By gaining the knowledge of marifat of Allah, the Divine favour upon the seeker is enhanced. He becomes an Arif with enlightened sight and beholds Allah closely and clearly.

ہم ناظرم ہم حاضرم حق راہنما
طالبان را می برم وحدت لقا

Meaning: I am an omniscient and omnipresent guide towards Divinity. I take the seekers towards Divine Oneness and confer the vision of Allah upon them.

چون در آیم لامکان بالا مکان
کونین پر پشه بود بین باعیان

Meaning: When I elevated from this physical world and reached the station beyond time and space, I saw both the worlds minor like the wing of a mosquito.

لامکان ملک است ملک لازوال
نہ مطالعہ علم نی شد قیل و قال

Meaning: Lamakan is an eternal realm, neither there is any kind of knowledge nor verbosity or controversy.

نیست آب و باد آتش و خاک را
ہر طرف کردم نظر بینم لقا

Meaning: Neither there is air or water nor fire or soil. Wherever I see, I behold the Divine vision.

این شرف امت محمدؐ باشرف
ہر علم را کرد حاصل از حرف

Meaning: It is only the honour of the ummah of Prophet Mohammad that they learn every knowledge by a single Divine word i.e. Ism-e-Allah Zaat.

آن مقامے نور پاک و پاک تر
سیاح توحید است شد عارف خضر

Meaning: Lamakan is the station of purest Noor. The traveller and guide to that world is the Arif who is an incarnation of Divinity.

نه علم نه صوت نه حرف نه آواز

عین برسد عین باشد عین راز

Meaning: There is not any knowledge, sound, words or voice in the Lamakan. Whoever reaches there, gains the secrets of Reality and becomes one with the Reality.

عین را با عین دیدن شد روا

علم خواند عین علم باقا

Meaning: In that realm, it becomes possible to watch the Divinity with eyes. To understand this secret, get the knowledge of closeness and vision of Allah.

بر باهو شد غالب بدیدار ختم

نیست باهو یا هو در جان تنم

Meaning: Bahoo is completely obsessed by the vision of Allah. Now Bahoo is no more, as Ya-Hoo has occupied his body and soul.

The highest levels of Faqr, renunciation, trust and eternal spiritual ecstasy can be found only through the perfect Qadri way. If follower of any other way claims to possess these levels, he is just boasting and telling a lie. The first obligation upon a person is to gain an enlightened insight. Whosoever is wise inwardly and outwardly and wants to have presence of the holy assembly of Prophet Mohammad, must acquire enlightened insight, knowledge and wisdom and get rid of the disgrace of ignorance. Then he should reach the Murshid i.e. the spiritual guide and seek the Divine knowledge, spiritual authority, inward treasures and Jamiat and then enter into the arena of marifat and Faqr. Felicitations to such a progressive inward. The disciple

cannot recognize the level of the Murshid but the Murshid recognizes the disciple and his desires just like destiny recognizes the people of destiny. The Holy Prophet said:

﴿ طَلَبُ الرِّزْقِ أَشَدُّ مِنْ طَلَبِ أَجَلِهِ ﴾

Meaning: Livelihood seeks a person more intensely than his death.

The seeker of Allah recognizes Allah just like a lover recognizes the beloved and the beloved recognizes the lover. Similarly the scholar recognizes his knowledge and the Murshid recognizes his disciple just like a father recognizes his son and a teacher recognizes his student. Likewise, a slave recognizes his master just as a horse recognizes its rider.

چشمِ ظاہر نہ چشمِ ز دل نگر
چشمِ ظاہر داشتند ہم گاؤں خر

Meaning: If you want to recognize the Reality, see from the eyes of your soul instead of the physical eyes. Physical eyes are even possessed by the animals.

DETAIL ABOUT FAQEER

The view of both the worlds is candid upon the eyes of the perfect Murshid. Just like the glasses focus light upon the pupil of an eye, the inner eyes of the Faqeer view everything in the same manner. Whatever his physical eyes see, is focused upon his inward open eyes. With those eyes he observes the marifat and gains the Divine vision and Meraj. Hence, he can bless his disciples with the Divine vision as well. There are many apostates who claim to be Arifs but their knowledge about Divinity is false as their attention is not towards Allah.

این معرفت مردود عارف بے حیا
آن معرفت فی اللہ می بیند لقا

Meaning: The immodest so called Arifs have wrong concept of marifat, the real marifat of Allah is gained after having His vision.

در معرفت عارف بود عیسیٰ صفت
مردہ را زندہ کند بامعرفت

Meaning: The true Arifs having real marifat of Allah possess attributes of the Christ as they can vivify the dead hearts by marifat of Allah.

معرفت معراج عارف باحضور
کے بود این عارفان اہل از غرور

Meaning: The real marifat ascends the Arif to the Divine presence. How can the arrogants be considered Arifs.

There are two kinds of Arifs; (a) The Arifs who are Faqueers and Saints (b) The Arifs who remain busy in spiritual flights. Life and death become the same for the Arifs who have reached the Lamakan by their powerful soul. Although, after experiencing the stages of physical death, they separate from the people physically and become hidden but actually they are dominant upon the living people (*owing to their spiritually powerful eternal life*). People think that they are in the grave but in fact they are in the sanctuary of closeness to Allah. They are perpetually blessed with the Divine closeness and company of the Holy Prophet. After their physical death, the Faqueer Saints of Allah grant spiritual education, persuasion and marifat to their disciples and seekers of Allah twice as much as they had been granting in their life, as they are dead during life and alive after death. Rather, the fact is that they have been liberated from the bounds of life and death and become Fana Fillah by drowning in the

Noor of Divine Oneness by the benedictions of tasawur of Ism-e-Allah Zaat.

و ز قبر جثه برد بیرون با خدا
در قبر هرگز نباشد اولیا

Meaning: The Saints of Allah are not bound in their graves, they reach Allah taking their physical existence out of the grave.

باحضوری مصطفیٰؐ مجلس دوام
بر قبر حاضر شود گفتن بنام

Meaning: They are always present in the holy assembly of Prophet Mohammad but when someone calls their name near their grave, they at once come back to their grave to help him.

هر مطالب طلب کن اهل از قبور
پیش کامل با جواب و با حضور

Meaning: You can seek help from these souls of shrines to achieve your objectives. The perfect Saints are omnipresent and answer all your questions.

بعضی قبر گمنام و بے نام و نشان
جثه را با خود برند در لامکان

Meaning: There are some Saints who are unknown in the world and their shrines are also traceless, as they have shifted completely to the Lamakan.

از مطالعه لوح نامی یافتن
حاضر کند با خود رفیقی ساختن

Meaning: Their name is mentioned upon the Guarded Tablet, it can be known about them by reading the Tablet and one can also acquire their spiritual company.

The high ranked Faqeer Saint and Arif, who is commonly called Dervish by everyone, knows every reality of past, present and future and possesses authority over all the treasures of Allah present in both the worlds, nothing is hidden from him. Whoever claims, does not know. Whoever knows, does not claim. The perfect Faqeer is truly authoritative whether he claims or not. My words are according to my experience.

DETAIL ABOUT THE SAINTS

The Holy Prophet said:

﴿الْأَوَّلَىٰ اللَّهُ لَا يَمُوتُونَ بَلْ يَنْتَقِلُونَ مِنْ دَارٍ إِلَىٰ دَارٍ﴾

Meaning: Verily, the Saints do not die, they just shift from this world to the other world.

This is the reality of the perfect Murshid who is man of Divine vision and have crossed the level of “death before dying”.

این جهان و آن جهان در یک نظر
عارفان این بوند اهل از بصر

Meaning: The Arifs having enlightened insight view both the worlds in just one glance.

The perfect Murshid is one who first of all grants Divine presence to the seeker through the tasawur of Ism-e-Allah Zaat, lets him meet the souls of all the Prophets and Saints and carries him to the Lamakan by the power of Ism-e-Allah Zaat bestowing the vision of Allah upon him, hence he remains in no need to perform any kind of mystic struggle or seclusion for his whole life. This is the first check of the level of Murshid. The Murshid who does not possess these powers and attributes is a waylayer and his disciples are either the peers of Satan or foolish like cattle due to ignorance from marifat of Allah and blindness from the Reality or unwise like children.

بر قبر رو تا شود مطلب تمام
میرد با تو روحانی هر مقام

Meaning: If you want to achieve any spiritual objective, go to the shrine of a Saint, his soul will take you to the required destination.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

(البقره-154)

Meaning: And do not say about those who give their life in the way of Allah, "They are dead". Rather, they are alive but you perceive (*it*) not. (Al-Baqarah-154)

هر که گوید مرده آن مرده
اولیا با خود حیات برده

Meaning: The Saints leave this physical world after attaining eternal life. One who considers them dead, is himself dead.

اولیا زنده شود باسم ذات
و ز خلاق او همی یابد نجات

Meaning: The Saints have acquired eternal life by the power of Ism-e-Allah Zaat and have raised above the level of creation.

It is compulsory for the Murshid to sate the nafs of the seeker at very initial level. The nafs is sated after enjoying all the pleasures and having all the powers of this carcass world. Without being sated of all the pleasures of the world, the nafs of the seeker does not develop trust upon the Murshid, even if the seeker is outwardly reproached and made to repent thousand times from these carcass worldly pleasures. When the nafs is fully sated due to excessive worldliness, it becomes disgusted of them. Then the nafs becomes satisfied and the seeker is considered eligible for the vision of Allah. His nafs is purified like a washer man cleanses the dirty cloth. Impurity and servility cannot be combined together, similarly (*love of*) carcass world and the

Divine vision cannot sustain together in the same existence. They are opposite to each other like infidelity and Islam, Jews and Muslims. The Murshid who does not know how to sate the nafs of the seeker by granting him authority over the carcass world, verily does not know the way to bless him with the Divine vision. In short, granting authority over the worldly treasures is called empowerment. While, bestowing the proximity of Allah by making the seeker cross all the inward levels of the created realms as well as the stations of (*acquiring*) Divine attributes and (*closeness of*) the Divine Essence is called verification. The Murshid who neither knows the way to empower the seeker nor the way to make him reach the level of verification is certainly a moron and belongs to the heretical group. Some so called Murshids claim to have the Divine vision but in fact they are imprisoned by the carcass world, some of them claim to have proximity to Allah but actually they are indulged in worldly desires and are immodest and stupid. It is not easy to be a Murshid or a true seeker of Allah. To be a Murshid, one needs to hold the entire (*outward and inward*) authority. The way to possess this authority is a great secret of Allah. One must efficiently and vigilantly follow the shariah and ought to shun all kinds of infidelity and polytheism. Only Allah! Everything other than Allah is lust.

هر کرا مرشد شود آن راهبر
حاضر و ناظر بود صاحب خبر

Meaning: One who is guided by the perfect Murshid, gains Divine presence and vision and becomes a man of awareness.

احتیاج از کس ندارد شد غنی
روز و شب حاضر بود مجلس نبی

Meaning: He then needs guidance from none else and becomes independent of everyone as he remains present in the holy assembly of Prophet Mohammad day and night.

The Murshid should first of all prove himself the perfect Murshid and for that he needs to give two evidences. Firstly, he must bestow Divine presence and observation of Divine vision upon the seeker of Allah by the power of Ism-e-Allah Zaat. Secondly, he should grant the seeker boundless authority upon infinite Divine treasures. The seeker should also prove that he is the true seeker of Allah and for that he also needs to present two evidences. Firstly, he must sacrifice his life and wealth for his Murshid. Secondly, he should submissively obey all the orders of the Murshid and must not do anything without the permission of Murshid, whether it is related to the worldly matters or religion.

After all, what is the ultimate level of Faqr and marifat of the Dervishes and what it should be? It is that their existence convert to Noor entirely and they become One with Allah. Hence, the entire creation comes under their view, just as sun is present everywhere and benefits everything. The Dervish is ever blessed with the Divine vision with his existence of Noor. When such a man of Noor moves his lips to talk, Allah knows that he is talking to Him, the soul of Prophets, Saints and Momins consider that he is talking to them, all the angels, jinns and supernatural beings think that his is talking to them while the common and special people around him think that he is talking to them. Such is the existence of Noor that it can reach everywhere and remain blessed with Divine presence. Hazrat Sultan Bayazid Bastami says that he had been talking to Allah for thirty years but people thought that he was talking to them. This supreme existence of Noor is gained by reaching the essence of Ism-e-Allah Zaat and reflects the power of Kun as Allah says:

﴿فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾ (البقره-117) ❁

Meaning: He only says to it “Kun” (*Be*) and it is *Fayakun (done)*.
(Al-Baqarah-117)

It is easy to get command and authority over both the worlds in a single step but it is very difficult to get rid of the nafs. Although, it becomes easy by having command over the nafs due to excessive tasawur of Ism-e-Allah Zaat and by reading the verses of Quran and kalma tayyab **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** after understanding their essence.

نبودے کس نبودے
من کہ بودم با خدا بودیم بس

Meaning: There was nothing and naught when I was present with Allah Alone.

شد مرا دیدار دائم در آئینہ عین از نما
زان بقائم یافتم من از خدا

Meaning: I ever behold Allah in the mirror of my heart which shows me His vision clearly. This vision and closeness has granted me immortality with Allah, and all these blessings have been bestowed upon me directly by Allah Almighty.

برتم ہر موئے عارف شد وجودی معرفت
احتیاجے نیست ذکرش ہر کرا این شد صفت

Meaning: Each and every hair of my body is the knower of Allah and my entire existence has got His marifat. One who has got these attributes does not need to do any kind of zikr.

باہو را بدنام کردی خویش را پس نام تن
تن ولایت لایزالی لامکان دارالامن

Meaning: You have lowered the status of Bahoo by considering just his human body and name. Actually his being is the realm of the Eternal and his real homeland is the Lamakan.

One whose existence has become mature by absorbing the Noor of Divinity, is always engrossed in gaining marifat of Allah, ascending towards Him and beholding His Noor. Such an existence is hidden from the world. The sir'r of such a person appears from the grave (*of his physical body*), meets, beholds and converses with the Prophets and Saints in the holy assembly of Prophet Mohammad and is eternally blessed with the vision and closeness of Allah. His inward as well as outward is approved (*in the court of Allah*). Do not consider these hidden facts wrong or strange! If you will object upon them, you may become infidel and pagan who are the people of hell. You must repent thousand times from doing so. The Holy Prophet has said:

❁ اَلَا اِنَّ اَوْلِيَاءَ اللّٰهِ لَا يَمُوتُوْنَ

Meaning: Verily, the Friends of Allah do not die.

The difference between the superficial religious scholars and the Divine scholars is that the former are called the scholars while the latter are called the Saints and Faqueers, the former are just practitioners while the latter are proficient, the former are (*spiritually*) dead while the latter are eternally alive. The scholar knows every knowledge and interprets the verses of Quran, Hadiths and laws of jurisprudence, while the Faqueer reveals their reality by practically granting the Divine presence and closeness. The people of words and the people of vision and practice do not like the company of each other. Same is for the cunning people and the people of spiritual ecstasy, the people who are sleeping (*spiritually*) and the people who are awake.

نفس را رسوا کنم بهر از خدا
بر هر درے قدمے زخم بهر از خدا

Meaning: I disgrace my nafs for the sake of Allah by begging from door to door.

در تصرف عالم کامل تمام
احتیاج از کس ندارم خاص و عام

Meaning: I do not need help of anyone common or special as I am perfectly accomplished in authority and power.

You must know that there are some so called Faqueers who are actually thieves, frauds, troublemakers and the ones who trap by their words. The real Faqueers are the men of spiritual authority and possessors of panacea alchemy, they are the grantors of Divine treasures and the enlightened Saints of Allah who are rulers upon both the worlds. So, through which action, knowledge, wisdom, conversation and eternal key, one can distinguish between the fake Faqeer and the real Faqeer? The imperfect ones daringly waste the time of their disciples by making false promises and telling tales while the perfect Faqeer grants the Divine observation through his spiritual attention and fulfills all the objectives of the seeker of Allah on the very first day.

مرشدے نامرد صورت زن نما
از طالبان زر طلب باشد بے حیا

Meaning: The imperfect Murshid is impotent and behaves like weak women. He is an immodest who demands money from his disciples.

The perfect Murshid reveals the Divine knowledge upon the seeker and shows him the Divine Reality by the tasawur of Ism-e-Allah Zaat. The imperfect Murshid misleads the seekers by keeping him indulged in different zikrs, meditations and recitals. The perfect Murshid blesses the seeker with the Divine vision on the very first day.

جز بیدارے دگر راهے ندید
این مراتب رابعہ حضرت بایزیدؒ

Meaning: Do not seek any other way except the way of Divine vision. It leads to the levels of Rabia of Basra and Hazrat Bayazid Bastami.

If the seeker is stuck at the level of zikr then his zikr is actually a decline, if he is stuck at the level of meditation then his meditation is just a vain thought, if he is at the level of muraqabah then it is just the beginning of spiritual states, if he is stuck at the level of inspiration then he is unaccomplished. Even if he reaches Divinity, he remains unacceptable (*unless he becomes One with the Divine Essence*).

طالب از مرشد طلب دیدار کن
دیدہ در دیدار شد در رازِ کن

Meaning: O' Seeker! Seek the vision of Allah from your Murshid. When your eyes will be engrossed in the Divine vision, the secret of Kun will be revealed upon you.

ذکر و فکر دور گرداند ترا
ذکران بے خبر وحدت و زلقا

Meaning: If you will remain indulged in zikr and meditation, it will take you away from the Divine vision, as the reciters are unaware of the Divine Oneness and closeness.

The perfect Faqeer is attributed with some excellent morals; he is miserly towards nafs (*i.e. does not grant its wishes*), friend of the seekers of Allah, eternally blessed with the vision of Allah Almighty and gets inward inspirations directly from the Divine presence through waham due to his ultimate closeness with Allah.

از کجا آورده با کے بردہ
اہل دیدارش نہ ہرگز مردہ

Meaning: No one knows from where the people of vision come and where do they go, but it is a fact that they do not die.

من با خدا بودیم میباشم دوام
این بود توحید مطلق حق تمام

Meaning: I was with Allah in pre-existence and I will remain with Him in eternity i.e. I have always remained with Allah. This is the absolute Divine Oneness and the ultimate truth.

هر که حق را پوشیده آن کافر پلشت
هر که گوید دیده ام ابل از بهشت

Meaning: Whoever conceals the truth is a filthy pagan and whoever tells the truth that he has beheld the Divine Reality is amongst the men of paradise.

گر کسے گوید بدہ صورت نشان
آن لایزالۃً ہمیشالۃً لامکان

Meaning: If someone asks about the sign and symbols of Allah's vision then he should be told that He is incomparable, transcendent and beyond time and space.

هر که خواند این مطالعہ بالیقین
لا اقل دیدار شد دیدار بین

Meaning: Whoever reads these words having faith in them, becomes eligible for Allah's vision and then this blessing is bestowed upon him.

بانظر ناظر کند حاضر خدائے
چون نگویم دیده ام هر دم لقائے

Meaning: The Omnipresent Allah has Himself granted me the enlightened sight to see Him, why should not I say that I behold Him every moment and remain with Him ever.

جز حضوری بالقاً دل کس مبد
ذکر دم روح و قلب احق پسند

Meaning: Do not let your heart incline towards anything except the Divine presence and vision. Those who remain involved in zikr of breath, soul or heart are foolish.

هر طریقت را بدانم هر طریق
طلب کن دیدار توفیق از غریق

Meaning: I know every way of spirituality and mysticism. Seek the favour and blessing of engrossment in the Divine vision from me.

احتیاج نیست گفتن عاقلان
عارفان دیدار بین صاحب عیان

Meaning: The wise do not need excessive words to be convinced. The Arifs become men of unveiled sight by having the Divine vision.

منکه رو آورده ام دیدار در
دیده را دیدار شد صاحب نظر

Meaning: I have turned my face towards Allah's vision. One whose eyes behold Allah, becomes man of sight.

دیده باحق رود باطل گذار
روز و شب دیدار بین اعتبار

Meaning: Keep your eyes towards the Truth, leave the falsehood and have the Divine vision perpetually with perfect faith.

آن دیده دیدار بین باشد کجا
دیده لائق دیدار باشد با خدا

Meaning: These physical eyes cannot have the power to behold Allah. Only the eyes of the soul which is always with Allah, can see Him.

بہو بہر از خدا دیدہ بدہ
بے چشم دیدار بین آں دیدہ بدہ

Meaning: O' Bahoo! For God sake grant me such sight that I behold Allah without the eyes.

The people who are bound in this physical world have dead hearts and depressed beings. Whatever they see in the dream or meditation is just their delusion which is the result of the desires of their carcass nafs. Whatever the people of alive heart and soul see belongs to LaHoot Lamkan and is the result of Divine closeness. Even during their dreams they observe the theophanies of Divine vision. While, whatever the pious people see (*during their dream or meditation*) belongs to paradise, they view the houries, castles and other blessings of heaven. When the Doomsday would occur and the spirits would come out of their graves, none of the worldly people would have their faces towards Qibla¹⁷⁴, rather they would have their backs towards Qibla. Only the men of Divine love and vision would have their faces towards Qibla due to closeness (*and recognition*) of Allah. The worldly person who would have rejected a Faqeer and turned away from him, would never have his face towards Qibla.

قبلہ را از قبلہ قبل از یافتہ
قبلہ را باسجدہ قبلہ ساختم

Meaning: I found the real Qibla before the Qibla manifested in the world, I prostrated towards it and made it my eternal Qibla.

¹⁷⁴ Direction towards Kaaba, symbolically refers to the right direction i.e. the direction towards Allah.

دو خدا را کشته بایک یک شود
معرفت توحید از یک میشود

Meaning: Kill one of the two Gods in your being and become one with the One (*One is the real God i.e. Allah and the other is the nafs which commands a person like God. If nafs is killed, only Allah remains in the inward of a person*). The marifat of Divine Oneness is gained only after becoming One.

بند نقش بند آنچه زین قائم مقام
سهروردی را نباشد زین مقام

Meaning: The follower of Naqshbandi order cannot find way to the Divine vision as this is not for him. The follower of Soharwardi order does not even know about this level of Divine vision.

هر که دنیا دوست دارد دور تر
خواه باشد غوث قطب بانظر

Meaning: Whoever loves the world, is far away from this level whether he is apparently a Ghaus or a Qutb.

قادری را قرب قدرت با خدا
قادری را امید باشد بالقا

Meaning: Only the follower of Qadri (*Sarwari Qadri*) way is blessed with Divine closeness by the Grace of Allah because only the Qadri follower truly seeks the vision and closeness of Allah.

One who claims that he is simultaneously blessed with the worldly wealth as well as the wealth of religion is verily like a Pharaoh. This is just a satanic ruse and absolutely wrong.

دوست دارد دنیا را ازان سگ سرشت
ترک داده دنیا را اهل از بهشت

Meaning: Those who love the world are like dogs, those who renounce the world are the men of heaven.

The world runs after us but we the Qadris do not even look at it, as the Qadris are ever attentive towards the Divine vision and have renounced the world forever. Everyone who perpetually seeks the carrion world, feels proud on having it and does not turn towards the marifat of Allah, is absolutely foolish. How could such people be called Momin or Muslim, they are worse than animals.

گر بگویم شرح دیدار از خدا
بااستماع زنده شود عالم بابقا

Meaning: If I explain the (*states of*) vision of Allah, the whole world would become immortally alive just by hearing it.

The knowledge of vision is gained through the (*spiritual*) lessons of vision and the power of vision. While, the persuasion of vision is gained by believing in that knowledge. The real vision is obtained by having faith in the vision. The knowledge and clemency of vision lies in the wisdom gained by vision while the knowledge of guidance about the vision is gained from the Murshid who is the man of vision.

در صورتی مخلوق راه دیدار نیست
علم دیدارش بخطر خوار نیست

Meaning: The way of vision of Allah is beyond the physical beings of the creation. The path of knowledge of His vision is the straight path where there are no dangers of depravity.

صورتی مخلوق خاک از خاک خاک
و ز نور دیدارش شود دل پاک پاک

Meaning: The physical beings of creation are created from soil and they would ultimately turn to soil. The vision of Allah is Noor which purifies and enlightens the heart.

آن گلی دیگر بود گل باکلاب
خوردن آن گل شوی تو بے حجاب

Meaning: The flower of vision of Allah is different from all. If you have this flower, you will become unveiled, i.e. all the veils would be lifted from you.

آن گلی کز بود تہی کف نبی المرسلان
خوردن آن گل شوی عارف عیان

Meaning: You can get that flower only from the hands of the Holy Prophet, and by having it you would become the enlightened Arif.

This favour of eternal Faqr is acquired by the kindness of the Holy Prophet and is verily the right path. When the vision of Allah is bestowed upon the seekers, some of them deny the way of Faqr and fall flat while some of them become lovers of Allah. If the seeker takes that flower (*of vision of Allah*), he is blessed with grand knowledge which is vaster than the knowledge of Quran and Hadith. This knowledge makes him dominant over the Satan. If he does not take the flower (*i.e. deny the way of Faqr*) then such a foolish and wretched person becomes a renouncer of salat¹⁷⁵. The difference between the outward knowledge of superficial scholars and the inward hidden knowledge of the veritable scholars is that the inward knowledge is free of wrongness and decline. It grants eternal marifat and closeness of Allah which is unregressible and bestows Divine favour and verification upon the alive heart. Verse of Quran:

¹⁷⁵ Salat is a way of connection between Allah and His slave, one who denies the way of Faqr is deprived of this connection.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ (هود-88) ❁

Meaning: And I am favoured by none but Allah. (Hud-88)

Verily, the Saints, Divine scholars and Fageers are those who possess complete authority over the treasure of alchemy but do not spend even a penny upon their ownelves. They do not consider it lawful to take anything from the world. It is undoubtedly true that the true seekers of closeness of Allah are very rare who dare to progress towards gaining the proximity and vision of Allah. I have not seen any scholar who gains knowledge for the sake of marifat, proximity and vision of Allah or to become spiritually enlightened and alive hearted. Everyone acquires knowledge just for the world and for earning livelihood.

خود پسند آن عالم است مغرور تر
عالم آن باشد بود حق نظر

Meaning: The self conceited and arrogant scholars should not be considered scholars. The true scholars are the ones who are ever attentive towards Divinity.

هر که مطالعه علم بهر از معرفت
بے معرفت عالم بود شیطان صفت

Meaning: A scholar should get every knowledge for marifat of Allah. The scholar without marifat is like Satan.

طلب کن وصلت وسیله پیشوا
تا ترا حاصل شود وحدت خدا

Meaning: Search the medium of Murshid to have union with Allah so that you acquire Oneness with Allah.

The heart which is accepted and desired in the court of Allah always remains in the grip of two fingers of Allah. One finger is that of the Jalal (*wrathful attributes*) of Allah whose effects produce

the spiritual states of sukr¹⁷⁶, sahw¹⁷⁷, qabz¹⁷⁸ and busst¹⁷⁹ in the existence of Momin Fageer and enhances his powers of zikr, meditation, muraqabah and supernatural acts. Other is the finger of Jamal (*compassionate attributes*) of Allah whose effects grant the Divine observations and vision alongwith perfect faith and certainty. The Holy Prophet said:

الْفَقْرُ فُتْرِي وَالْفَقْرُ مِي ❶

Meaning: Faqr is my pride and Faqr is from me.

This pride of Faqr can be obtained from the spiritual sight of the Fageer who is ruler over every part and whole, perfectly enlightened and authoritative upon the nafs. He not only explains the knowledge of verses of Quran and Haidths but also let their spiritual efficacy penetrate the soul. The dead heart is in the grip of two fingers of Satan, one is the finger of greed and covet due to which the person cannot differentiate between right and wrong, legitimate and illegitimate, and eventually turns infidel. Other is the finger of sensual desires and arrogance. The Holy Prophet said:

وَمَنْ كَانَ فِي قَلْبِهِ ذَرَّةٌ مِنَ الْكِبْرِ لَا يُدْخِلُ الْجَنَّةَ ❷

Meaning: The person whose heart contains even a peck of arrogance, will not enter the heaven.

The perfect Murshid salvages the dead heart of the seeker from the grip of both fingers of Satan, grants him presence of the holy assembly of Prophet Mohammad and drowns him in the Divine

¹⁷⁶ Sukr is the state of spiritual intoxication. It is the state of absence of self-awareness brought about through a powerful spiritual influence such as immersion in the zikr of Allah, attention of the perfect Murshid, deep emotions of love for the Divine Beloved.

¹⁷⁷ Sahw is the state of sobriety. It is returning from the state of spiritual intoxication to oneself after having been absent from oneself whilst intoxicated with the love of the Divine Beloved.

¹⁷⁸ Qabz is the spiritual state of contraction in which the heart is firmly gripped by the fear of Allah. It results due to the Divine disclosure of Jalal (*Allah's Majesty and Wrath*).

¹⁷⁹ Busst is the involuntary state of expansion which engulfs the heart with ineffable joy. It results from the Divine disclosure of Jamal (*Allah's Compassion and Beauty*).

Oeness. Hence, the seeker becomes indifferent outwardly and inwardly and a possessor of authority upon the treasures of spiritual verification alongwith Divine favour and the treasures of closeness of Allah by the tasawur of Ism-e-Allah Zaat. Verily, such a seeker is the man of truth upon whom everything is unveiled. Only Allah! Everything other than Allah is lust.

چون از مرشد حاصل شود توحید رب
معرفت توحید از مرشد طلب

Meaning: When you are blessed with Divine Oeness by the kindness of Murshid, seek marifat of Oeness from him.

ہر کہ آن بے مرشد آن بے نصیب
نفس عالم پیشوائے شد رقیب

Meaning: Whoever is not guided by a Murshid, is unfortunate as in the absence of true Murshid, his nafs which is actually his enemy becomes his guide pretending to be a scholar, hence he gets depraved.

گر بخوانی علم تفسیر و حدیث
اندروش نفس جاہل دیو خبیث

Meaning: Without the guidance of a perfect Murshid, your nafs and innerself will remain ignorant and evil, even if you outwardly acquire all the knowledge of exegesis of Quran and Hadiths.

مرشدے باشد سلیمانے مثل
دیو در زندان شود بعد از وصل

Meaning: Murshid should be powerful like Prophet Solomon so that he could grant union with Allah after imprisoning the devil nafs.

در وجودے تو شود دارالامن
عالمان را بس بود این یک سخن

Meaning: Only one advice is enough for the true scholars that their existence should be the house of peace and safety for others.

علم گوید ترک حرص و باہوا
نفس را بگذار شد عالم خدا

Meaning: The true knowledge demands that you should renounce greed and sensual desires and become Divine scholar by getting rid of your nafs.

علم حق غیب است بایمان بود
بر غیب گر ہمیش کند ایمان رود

Meaning: The Divine knowledge is hidden and secret. You must believe in it. If you suspect or find faults in it you will be deprived of your faith.

Allah says in Quran:

﴿الَمْ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ۝ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ﴾
(البقرہ-1-3)

Meaning: Alif, Lam, Meem. (*This Quran*) is the glorious Book in which there is no chance of doubt. (*It is*) a guidance for those who possess Taqwa¹⁸⁰. Those who believe in the hidden. (Al-Baqarah 1-3)

It is not compulsory to get excessive knowledge but it is incumbent to have knowledge of all the deeds which are obligatory, mandatory, sunnah or desirable. It is also incumbent to leave all the sins, have fear of Allah, acquire marifat and love

¹⁸⁰ Taqwa literally means to have fear of Allah, abstain from sins and adopt pious deeds, but in reality Taqwa is a state of the heart's closeness to Allah. Taqwa refers to inward purity of a person which ultimately leads to have the vision of Allah.

of Allah, seek righteousness and abstain from backbiting and complaining. It is said:

﴿الْغَيْبَةُ أَشَدُّ مِنَ الزِّنَاءِ﴾

Meaning: Backbiting is worse than adultery.

Allah says:

﴿وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ﴾ (طه-47)

Meaning: And peace will be upon him who follows the guidance.
(Taha-47)

Marifat, Faqr, Jamiat and righteousness are related with the vision of the Most Compassionate, while the ill-commanding nafs, world and sensual desires are related with the Satan. What would you choose?

علم بہر از سجدہ و صوم و صلوة
علم بہر حج کلمہ با زکوٰۃ

Meaning: Knowledge should be gained to know the reality of all worships specially the five basic pillars of Islam i.e. kalma, salat, saum¹⁸¹, zakat¹⁸² and hajj¹⁸³.

ہر کہ خواند علم از بہر درم
بے نصیب از معرفت جود و کرم

Meaning: Whoever gains knowledge to earn wealth, remains deprived of marifat and kindness of Allah.

¹⁸¹ Fasting in the holy month of Ramadan.

¹⁸² Obligatory charity.

¹⁸³ Pilgrimage to Makkah on 8th, 9th and 10th Zilhaj.

* Shabeeh-e-Ghaus-ul-Azam Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najibur-Rehman Madzillah-ul-Aqdas has elaborated the reality of worships in his books;

The Spiritual Reality of prayer (salat) (Urdu version "Haqeeqat-e-Namaz")

The Spiritual Reality of Saum (fast) (Urdu version "Haqeeqat-e-Roza")

The Spiritual Reality of Zakat (Urdu version "Haqeeqat-e-Zakat")

The Spiritual Reality of Hajj (Urdu version "Haqeeqat-e-Hajj")

در طلب شهوت بود از ستر ریا
این علم را که خدا دارد روا

Meaning: How can the knowledge gained to fulfill sensual desires or for pretence, be acceptable near Allah!

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (الف-2)

Meaning: O' Believers! Why do you say what you do not do?
(Saff-2)

It is very easy to acquire every knowledge theoretically and practice upon it outwardly but it is very difficult to be a veritable practitioner scholar.

علم سه حرف است عالم سه طلب
علم، عمل و معرفت از بهر رب

Meaning: There are three alphabets of Ilm (*knowledge*). Complying to it, a knowledgeable person seeks three things from Allah which are; the veritable knowledge, strength to practise upon it and the marifat of Allah.

علم سه حرف است عالم سه طلب
باحیا و باوفا و باادب

Meaning: Ilm has three alphabets, which denote that a knowledgeable person should acquire three attributes i.e. modesty, loyalty and obedience.

علم هم چو شجر بر او معرفت
هر که علم از بر خورد عارف صفت

Meaning: Ilm is like a tree which bears the fruit of marifat. Whoever eats this fruit becomes Arif.

Knowledge is totally related with levels, words, reading and conversation while the secret of marifat is to forever remain engrossed in vision and observation of Allah being blessed with His closeness. If you come, doors are open and if you do not, then Allah does not need anyone. The seeker of Allah who only seeks vision of Allah has nothing to do with the desire of paradise or fear of hell. He is ever attentive towards the vision of Allah. The Holy Prophet said:

❁ مَنْ طَلَبَ شَيْئًا وَجَهَدَ فَقَدْ وَجَدَ

Meaning: Whoever seeks anything sincerely and struggles for it, certainly finds it.

اولیا را کیست راہبر پیشوا
باجذب وحدت میکشد طالب خدا

Meaning: Who is the guide and escort of the Saints? It is the attraction of Divine Oneness which takes the seeker towards Allah.

The Holy Prophet said:

❁ اَجْذِبْ جَذِبَاتِ الْحَقِّ مِنْ جَذِبِ اللَّهِ تَعَالَى

Meaning: Divine attraction is a true emotion and one of the emotions of Allah.

اللہ ہر کرا خواہد کند باخود حضور
ہر کرا خواہد براند خود ز دور

Meaning: Allah grants His closeness and presence to whomsoever He wishes and keeps away from Himself whomsoever He wills.

رفت کوشش چون رسد کشش از خدا
رفت کوشش کشش چون بیند لقا

Meaning: When the Divine attraction pulls a person towards vision and closeness of Allah, there remains no need of any effort.

در حقیقت معرفت فرحت مجو
هر یکے را ترک بدنامش مگو

Meaning: Do not seek ease and enjoyment in the way of Reality and marifat, rather renounce every pleasure for the sake of Allah and do not get reproached (*in the court of Allah*).

و ز چهار بگذرد کیما صفا
زان هر چهار بگذرد واصل خدا

Meaning: Transcend the four elements of physical existence (*i.e. water, air, fire and soil*) and become one with the One. When you will transcend the four elements you will be blessed with union of Allah.

هر مقامے ناتمامے را هنر
واصلان را بس بود این یک سخن

Meaning: Those blessed with union of Allah consider only the fact that every level is just imperfection and a waylayer for them (*they have to go beyond all levels*).

The Murshid bestows the marifat and Divine knowledge upon the true seeker who remains sincere with him. Every knowledge is included in the Divine knowledge and is gained through it. Hence, the knowledge of death, knowledge of love, knowledge of marifat, knowledge of spiritual observations, knowledge of muraqabah, knowledge of unveiling, knowledge of all objectives, knowledge of Meraj, vision and closeness of Allah and all the knowledges other than these are encompassed in the "Knowledge of a moment". "Knowledge of a moment" is that which reveals the spectacle of pre-existence, spectacle of eternity, spectacle of the world, spectacle of the hereafter, spectacle of paradise and its houries and castles, observations of marifat, vision of Noor, immersion in the state of Fana Fillah and Baqa in just a single breath and lets the seeker cover all these levels in a single step. It

is also called 'perseverance'. Which is the knowledge that reveals the knowledge of death? It is the knowledge of tasawur of Ism-e-Allah Zaat alongwith the Divine favour, the veritable knowledge of authority and the knowledge of spiritual attention which grants the Divine company. Gaining all these kinds of knowledge is the attribute of the truthful scholar whose whole knowledge is centered in the core of his heart. This subtle knowledge manifests the unseen and hidden in his heart. Whoever studies this knowledge of death, no knowledge of the Creator or the creation remains hidden from him.

مرتبہ مردود منزل نامتمام
بر فقر ہر یک مقامے شد حرام

Meaning: In the way of Faqr, halting at any level is curse and considering any station as destination is unaccomplishment. It is unlawful upon the traveller of this way to stay at any level or destination, he must keep progressing.

عین را با عین بیند عین بین
نیست آنجا آسمان و فی زمین

Meaning: He beholds the Divinity with his eyes and views the Reality at the station where there is neither sky nor earth (*i.e. beyond time and space*).

ہر کہ از خود بگذرد آن یافته
پیشوائے اسم اللہ ساختہ

Meaning: Whoever transcends his ownself, finds Allah by making Ism-e-Allah Zaat his guide.

Ism (*name*) takes to the Musamma (*the Zaat, the Essence*). Musamma can be found by only one Divine word which contains solution of every maze. The perfect ones know that word while the imperfects do not as they neither know the spiritual reality and effects of Ism nor are aware of the Musamma. The imperfects

just verbally tell about the mystic and spiritual way while the perfect Murshid actually grants the Divine presence and blesses with the vision of Allah the Worshipped.

ہر کہ می بیند بداند آن کسی
شد بہ دیداری مرا اللہ بسی

Meaning: Whoever beholds Allah, recognizes Him. For me, only the vision of Allah is enough.

The (*desire of*) reward is utterly a veil (*between man and Allah*), viewing Allah without any veil is the real reward.

حقی بگذار رو بہ دیدار آر
جز بدیدارے مرا جنت چه کار

Meaning: Leave arguments and objections and turn towards the Divine vision. I have nothing to do with heaven, I just want Allah's vision.

The hell and heaven are just two stations which are entirely under the authority of Allah. I neither depend upon my own authority nor consider it worth mentioning. Faqeer is ruler upon both the worlds.

﴿فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ﴾ (الشورى-7)

Meaning: A group will be in the heaven and the other in hell. (Ash-Shura-7)

The tongue of Faqeer reads the knowledge of exegesis (*of Quran and Hadith*) while his sight gains the knowledge of spiritual efficacy, his heart gains the knowledge of enlightenment and his soul gains the knowledge of Divine vision and ever beholds the Omnipresent. Only Allah! Everything other than Allah is lust.

By reciting the Dawat the perfect Faqeer acquires two practices which make him indifferent from all the desires and free of all the grieves, then he does not need to do any other

recital. One is the Divine presence gained through the tasawur of Ism-e-Allah Zaat and other is the practice of meeting the souls of shrines (*to gain their beneficence*). These two practices are so effective and powerful that the Faqeer can even annihilate the whole world or make it immortal by their power. You must know that every good deed is rewarded by Allah while the real reward of Allah which is infinite, is the honour of unveiled vision of Allah. The objective of acquiring knowledge is to practise upon it. The tasawur of Ism-e-Allah Zaat is the sword which kills the infidel nafs.

نماز و روزہ بسیار طاعت
ازان بہتر بدم دیدار ساعت

Meaning: It is much better to have vision of Allah for a moment than to perform extra devotions by saying lengthy prayers and fasting frequently.

دی دیدار را دیدار بردہ
دل مردہ دی خطرات خوردہ

Meaning: At the time of vision, be engrossed in vision only and do not get distracted. It is the dead heart which is distracted.

کلید علم از دیدار دارم
شریعت مصطفیٰ جان را سپارم

Meaning: I possess key to every knowledge due to the Divine vision. I have dedicated my whole life to the shariah of Holy Prophet.

The levels and knowledge of Divine vision are achieved by following the shariah which is the life and soul of every knowledge. Without following the shariah, life of a person is sheer shame and disgrace. The base and origin of shariah is Quran and Hadith. There is not anything which is out of Quran and it never will be.

Keep in mind! A true seeker is made to swear upon Allah, His Prophet, the holy Quran and kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ that he must seek the level of spiritual substitute from his Murshid through the beneficence and grace of the Divine presence gained by Ism-e-Allah Zaat. He should also seek the spiritual persuasion from his Murshid about the entire inward authorities, treasures, knowledge of wisdoms and commands. The Murshid is also made to swear likewise that he must grant the Divine presence and proximity to the seeker and bless him with proficiency in the spiritual practice of connecting with the souls alongwith all other powers.

مرشدے نامرد را نامی مگو
مرشدے نامرد را شیطان مگو

Meaning: Do not call an impotent Murshid by the name of Murshid, rather call him a Satan.

Allah says:

يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (يس-60)

Meaning: O' children of Adam! Do not worship Satan; no doubt he is your open enemy. (Ya-Sin-60)

Murshid is like a snake charmer who casts the charm while the disciple is like a snake who obediently and respectfully remains under the charm and slavery of his Murshid for his entire life hoping for his kindness and beneficence. The true seeker of Allah is like a falcon who never adopts the company of crows and eagles. He remains away from everyone seeking only Allah. If the seeker is brave like lion, he ever seeks marifat and union of Allah and feels ashamed of adopting the company of worldly people who are like jackals.

ہر کہ طالب نام خوان سلطان بود
مرشد آنرا مرتبہ سلطان دہد

Meaning: The seeker who recites the name of sultan¹⁸⁴, the Murshid grants him the level of sultan¹⁸⁵.

If the seeker is a sultan but the Murshid is perplexed, or if the Murshid is embarrassed (*due to his lack of knowledge and spiritual powers*) and the seeker is a stupid ignorant, then they would not be comfortable in each other's company.

باہو منکہ طالب از ینم غنی
ہر کہ دے حاضر مرا مجلس نبی

Meaning: O' Bahoo! I am seeker of such a generous and powerful Murshid who keeps me present in the holy assembly of Prophet Mohammad every moment.

احتیاج از کس ندارم مقام تر
طالبانرا میکنم عارف نظر

Meaning: I do not need anyone as my level is above all, I can convert the seekers into Arifs by a single glance.

Strange are the people who call themselves Murshid or seeker of Allah but are black hearted and unaware of marifat and closeness of Allah. Such seekers are imperfect, ignorant and just so called seekers. It is evident that such seekers and Murshids are only emulators and belong to the commoners.

مرشدے مرد است طالب مرد تر
گنج بخشد طالبان را سیم و زر

¹⁸⁴ Refers to Sultan-ul-Azkar (*the king of invocation*) i.e. the zikr of Hoo.

¹⁸⁵ The king, refers to the highest level of Faqr where the Faeqr is granted authority over both the worlds.

Meaning: The perfect and courageous Murshid makes his seekers perfect and courageous as well by granting them spiritual treasures and powers.

یا برد در معرفت وحدت حضور
مرشدے طالب چنین باید ضرور

Meaning: He takes them to the Divine presence and Oneness granting marifat of Allah. The Murshid and seeker must have these attributes.

خام مرشد زر طلب از طالبان
این چنین گمراه شد در دو جهان

Meaning: The imperfect Murshid demands money from his disciples, such a Murshid depraves the disciples in both the worlds.

ہر کہ گیرد میدہد بروے روا
مرشدے باشد چنین راہبر خدا

Meaning: If the Murshid takes oblations from his disciples and gives them in the way of Allah, then it is lawful for him. Such a Murshid is true guide towards Allah.

باجو میشناسد طالبان را بانظر
ہمچو زرگر میشناسد سیم و زر

Meaning: Bahoo recognizes the (inward reality of) seekers in a single glance just like the goldsmith recognizes the purity of gold and silver.

The seeker gains strength and nourishment from the favour and kindness of Murshid. If the seeker's inward and outward are verified (i.e. true) then the Murshid gives his due on the very first day by bestowing upon him the expertise of every act and gets relieved from his right. However, the seeker ought to be highly courageous. The seeker having low spirit is useless.

هم طالبم هم مرشدم هم راز بین
طالبان را میشناسم و ز چنین

Meaning: I am the seeker of Allah as well as the perfect Murshid and possessor of Divine secret. I recognize the seekers very well.

The path becomes long for those who are unaware of the way, they keep travelling the entire life but reach nowhere. However, the perfect Murshid (*who knows the way to Allah*) takes the seeker to the Divine presence by his single glance and grants him the level of Divine vision. Allah says:

❁ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ (الحجر-99)

Meaning: And worship your Lord till you attain to the station of certainty of faith. (Al-Hijr-99)

عبادت دیدار را بادیدار بر
بالتین و بالیمان رو در قبر

Meaning: If you worship Allah for the sake of His vision, your devotions will be adorned with Divine vision and you will go to your grave with perfect faith and belief.

این عبادت رحمت اللعالمین
معرفت توحید نیست بالتین

Meaning: This (*Divine vision*) was the devotion of the Holy Prophet who is Compassion and Mercy for both the worlds. It is the source of gaining marifat of Divine Oneness with absolute belief.

شد عبادت از فضل عفو و کرم
هر که منکر از لقا اهل از صنم

Meaning: One is blessed to perform such true devotion by the Grace, Mercy and Kindness of Allah. Whoever denies the vision of Allah is an idol worshipper.

هر عبادت از برای دیدار حق
از برای دیدار شد پیدا خلق

Meaning: Every devotion should be meant to have vision of Allah because Allah created the creation for His vision.

مرشدے تلقین بخشد از لقا
از علم حاضر رساند با خدا

Meaning: The perfect Murshid grants the spiritual persuasion to the seeker which bestows the Divine vision upon him. He takes the seeker to the Divine presence by imparting the inward knowledge.

این عبادت دائمی طاعت طلب
طاعتی باشد حضوری راز رب

Meaning: This (*Divine vision*) is an eternal worship which requires obedience and submission. Submission is the secret of Divine presence.

Allah says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (الذاریات-56) ”أَنْتَ لِيَعْرِفُونِ“

Meaning: I have created humans and jinns for My worship only (*Al-Zariat-56*) i.e. for My marifat¹⁸⁶.

دل مرا بیدار از دیدار شد
دیده بهر از دیدن نظر شد

Meaning: My heart has been enlivened by the Divine vision and my eyes are dedicated just to behold Him.

Whoever understands the knowledge of vision through Ism-e-Allah Zaat, becomes the man of contemplation and is never

¹⁸⁶ Hazrat Abdullah Ibn-e-Abbas added the words *أَنْتَ لِيَعْرِفُونِ* (meaning: i.e. for My marifat) while explaining *لِيَعْبُدُونِ* (meaning: for My worship).

prevented from beholding Allah even for a moment. The physical eyes created to see the creation are different from the eyes of the sir'r which are meant to behold the Creator. The Noor of Divine Nature and the secrets of Allah are unveiled upon the inward eyes. It is not at all difficult for the perfect Murshid to bestow the blessing of vision of Allah upon the seeker who is ready to sacrifice his whole life for the vision and closeness of Allah, remains prepared for death while seeking the marifat, presence and vision of Allah and jeopardizes his life for these blessings.

کس نیام طالب تشنه طلب
معرفت دیدار چشم راز رب

Meaning: I have not found any true seeker who longs for marifat and vision of Allah and yearns for the Divine secrets.

طالبان باخود مطالب خود نما
احقان بے ادب باشند بے حیا

Meaning: Most of the seekers only want to fulfill their personal desires and are self conceited. Such seekers are disobedient and immodest.

طالبی گر مثل موسیٰ باحضرت
نیک بد را با تفکر در نظر

Meaning: If the seeker's relation with his Murshid is like that of Moses with Khidr¹⁸⁷, then the seeker keeps suspecting the good and (apparently) bad deeds of Murshid.

در نظر موسیٰ هر ثوابی شد گناه
کار حضرت حضرت بودند خاص راه

¹⁸⁷ The incident of Moses and Khidr is mentioned in surah Al-Kahf.

Meaning: Due to mistrust and suspicion, every good act of Khidr seemed sin to Moses, though Khidr was executing some secret and special services.

بر خضرؑ مویٰ غالب است امت رسولؐ

عارفان دیدار و از اهل الوصول

Meaning: The perfect Arifs of ummah of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam are superior to Moses and Khidr as they are men of Divine vision and union.

The Holy Prophet said:

الْعُلَمَاءُ أُمَّتِيْ أَفْضَلُ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ ❁

Meaning: The (*true*) scholars of my ummah are superior to the Prophets of Bani Israel¹⁸⁸.

In this Hadith, true scholars refer to the Faqeer Arif Billah Saints.

علم شدم از علم وحدت با خدا

علم بهر از وحدت است باطن صفا

Meaning: I have become the scholar by gaining the knowledge of Divine Oneness directly from Allah. The knowledge which is gained for the sake of Divine Oneness cleanses the inward.

The Holy Prophet said:

الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ ❁

Meaning: Scholars are the heirs of Prophets.

The assembly of true Divine scholars is like the assembly of Prophets as it is pure of arrogance, covet and sensual desires.

¹⁸⁸ Israel is the appellation of Prophet Yaqub (Jacob). His progeny is called Bani Israel.

عالم خدا فاضل خدا باخود نماند
هر که باخود بماند علم از حق نخواند

Meaning: The proficient scholar of Allah remains with Allah instead of himself. One who remains with himself cannot gain the knowledge of Divinity.

نفس موزی را بکش باتیغ قال
نفس ایل قال را می کشد تیغ از زوال

Meaning: Kill the obnoxious nafs by the sword of words of Allah and His Prophet. Those who just learn the words of Allah and His Prophet verbally but do not act upon them are killed by the nafs with the sword of decline.

هر که خواهد گشت کشتن نفس را
با تصور تیغ بکشد و ز هوا

Meaning: Whoever wants to kill his nafs, can do this by the tasawur of Ism-e-Allah Zaat and by renouncing the sensual desires.

Allah says:

وَمَنْهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ (التَّوْحَات-40,41)

Meaning: For him who forbade (*his ill-commanding*) nafs its sensual desires and lusts, paradise will surely be (*his*) abode. (Al-Naziat-40,41)

Unless the nafs learns the lesson of Divine vision and presence, it never leaves sensual desires and sins even if the person's life is exhausted while performing hard mystic exercises. He will not have any benefit from his struggle and devotions without the Divine vision. Quran tells:

وَمَا أَكْبَرُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ (يوسف-53)

Meaning: (*Prophet Joseph said!*) And I do not (*claim*) absolution of my nafs. Certainly nafs commands much evil. (Yusuf-53)

این نفس را در قید آوردن چه غم
کیشناسد نفس را اهل از صنم

Meaning: If the nafs is imprisoned, there remains no grief and fear. However, the idol worshippers (*who worship their own desires*) cannot recognize this wretched nafs and its tactics.

نفس را بشناختن قرب از خدا
نفس را شرمنده بماند و ز هوا

Meaning: Nafs can only be recognized by having closeness of Allah. Then the nafs becomes embarrassed and halts from creating sensual desires.

نیست نفس و نه بروج و نه قلب
غرق فی التوحید عارف باادب

Meaning: When the seeker finds closeness of Allah, his nafs, heart and soul annihilate and he becomes a respectful Arif immersed in Divine Oneness.

و ز هفت اندام بود هفتاد نور
باز گردد یک شود باشد حضور

Meaning: From all his seven (*inward and outward*) body parts, seventy forms of Noor emit, then they all become one and return to the Divinity.

طالب دیدار می یابد خدا
طالب مردار بانفس و هوا

Meaning: The true seeker of vision of Allah eventually finds Allah but the seeker of carrion world remains trapped in sensual desires and tricks of nafs.

طالبان را چیست آخر حق طلب
جان خود را کن فدا بر راز ربّ

Meaning: The true seekers want nothing but the Truth. They can sacrifice their life to protect the secrets of Allah.

دم مزن گر عاشقی سر پیش نه
سر ز گردن شد جدا این راه به

Meaning: If you are a true love of Allah, do not object and willingly present your head before Him. In this way (*to the closeness of Allah*) it is better if one gets beheaded.

هر که شد گمنام آن نامزد تر
نام را نام آرد دهد صاحب نظر

Meaning: In the way of Faqr, the more a seeker keeps himself anonymous, the more he becomes popular (*in the spiritual world*). His name is raised by the men of vision and spiritual sight.

باهو کبتر و مهتر همه دارد طلب
طلب قلب از قلب کلب از باکلب

Meaning: O' Bahoo! Every superior or inferior has his own desires. The desire of true heart (*of the true seeker*) is fulfilled by the true heart (*of the perfect Murshid*). While desire of the heart which is like dog and seeks carrion world is fulfilled by the dog like world.

One must know that the knowledge of poets is adorned with eloquence and wisdom, their poetry becomes mature with awareness. While the knowledge of Faqeers is adorned with proximity to Allah even if it is not mature enough. The poetical work of poets sounds good if it is flawless but the words of Faqeers are sweet like honey even if the Faqeer is not perfectly knowledgeable. Their conversation is filled with passion for the vision of Allah and is more precious than gold and silver.

تخن من سريت خواندن آن بی سر
عارف بے سر بود صاحب نظر

Meaning: My words are a deep secret, they can be understood only by those who are beheaded (*i.e. who have sacrificed themselves in the love of Allah*). Only the beheaded Arif is a man of insight.

Taqwa is must for the people having knowledge of mysticism. There are two witnesses for the men of Taqwa; their food is Noor and their sleep means to be blessed with marifat, Divine vision and presence. The scholars of Taqwa have two strong attributes; one is that they can cover all the levels of Divine attributes and reach the Divine Essence in just a blink of an eye by the tasawur and favour of Ism-e-Allah Zaat and verify every level. Secondly, they can give life to the dead by their powerful sight. The real man of Taqwa is the one who, when recites the kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ by tongue reaching its core and essence, not anything created by Allah remains hidden from him. Allah says:

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ط هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ (المذ-56)

Meaning: And they will not do the zikr unless Allah so wills. They (*people who do zikr*) are the men of Taqwa and the forgiven. (Al-Muddathir-56)

The knowledge of Taqwa is the key to marifat, Divine observation and vision just like the knowledge of tasawur and spiritual authority. Taqwa does not mean mystic struggle. It is, in fact, the Divine presence, vision and everlasting union with Allah. You must know that by the overpowering theophanies of Noor of tasawur and the passion for Divine presence, such thirst of longing for Allah is aroused in the seeker that his eternal separation is converted into Divine beneficence and grace. Then the seeker practically verifies the words Tofeeq (*Divine favour*),

Tawakul (*trust upon Allah*) and Tauheed (*Divine Oneness*) with truthfulness and understands their essence. When the seeker's heart recites the name ﷲ (*Ism-e-Allah Zaat*) respectfully with the voice of Kun, his nafs dies on hearing it due to the magnificence and terror of majestic name of Allah. Then the Noor of Allah radiates from the existence of the seeker from head to toe. His being is purified of every impurity and all the veils of darkness are removed. Afterwards, his heart complies with soul and the soul recites the name of Allah with fervour. By hearing the name of Allah, the nafs terminates due to the powerful torment of this name. The seeker then accomplishes in Faqr and is blessed with eternal vision and absolute marifat of Allah. The Holy Prophet said:

❁ مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ ۝ مَنْ عَرَفَ نَفْسَهُ بِالْفَنَاءِ فَقَدْ عَرَفَ رَبَّهُ بِالْبَقَاءِ

Meaning: Whosoever recognizes his nafs, verily recognizes his Holy Lord. Whosoever recognizes his nafs by annihilating it, recognizes his Holy Lord by becoming immortal.

So, how can a seeker become immortal by annihilating the nafs? Death or annihilation of nafs means that it repents from sins forever and never commits any wrong deed till the end of seeker's life.

از ازل تا ابد بودم بے حجاب
در چشم من هرگز نیاید هیچ خواب

Meaning: There is not any veil before my eyes since eternity, that is why I never sleep.

دیده را دیدار برده خواب نیست
از میان خود رفته را عذاب نیست

Meaning: One whose eyes are ever busy in Divine vision, cannot sleep. One who removes his ownself from between Allah and him, is liberated from perdition.

خواب مارا بہر مذکور و جواب
اہل حاضر را نباشد ہیچ خواب

Meaning: Even while sleeping we remain busy in zikr and conversation with Allah. The men of Divine presence do not sleep like common people.

خواب مارا خلوت و باشد حضور
چشم را پوشید بہر از صد ضرور

Meaning: Our sleep is in fact seclusion with Allah and the Divine presence, we close our eyes many times just to have that seclusion.

ہر کہ پوشید چشم را آن کور تر
کے بہ بیند کور مثل گاؤ خر

Meaning: One whose eyes of soul are closed is blind spiritually. Like animals he cannot observe any reality.

باعیان بینم بقا ہم حق لقا
چشم پوشیدن بود مکر و ریا

Meaning: I behold the Divine vision with open eyes being immortal. Closing eyes (*for meditation*) is just hypocrisy.

One who gains excellence in Divine knowledge and becomes scholar of Allah, is blessed with eternal presence of the holy assembly of Prophet Mohammad. The Faqeer who acquires marifat of Allah and His vision is also honoured with the eternal presence of the holy assembly of Prophet Mohammad. Similarly the pious one who becomes accomplished in Taqwa is also bestowed with the eternal presence of the holy assembly of Prophet Mohammad.

این مراتب از علم توفیق تر
اولیا الله بخشند بانظر

Meaning: These levels are above the levels of knowledge and the Saints grant them by their glance.

هر کرا مرشد نه ای مردود دان
بی خبر از معرفت وحدت عیان

Meaning: Whosoever is without a Murshid, consider him depraved and cursed as he is unaware of marifat and Divine Oneness which is manifested everywhere.

The Murshid possesses the level of unveiled manifestation (*of the Divine Oneness*) and can show it to the seeker manifested in both the worlds in the mirror of his heart. The Holy Prophet said:

❁ الْعَقْلُ يَنَامُ فِي الْإِنْسَانِ ۝ الْإِنْسَانُ مِرْآةُ الْإِنْسَانِ ۝ الْإِنْسَانُ مِرْآةُ رَبِّهِ ۝

Meaning: Wisdom sleeps in men. Man is the mirror of other man. Man is the mirror of Allah.

خوش به بین دیدار را گوید حدیث
هر کرا باور نه ای کاذب خبیث

Meaning: A Hadith states to have vision of Allah in the best way. Whoever does not believe in it is a wretched liar.

هر که علم عالم شده بهر از لقا
نه از برائے لذت دنیا هوا

Meaning: True scholar is the one who gains knowledge for the sake of vision and closeness of Allah, not for having worldly pleasures.

اولیا در قبر همچون آفتاب
هر که گیرد نام حاضر باثواب

Meaning: The Saints are like sun in their graves. Whoever calls them by name, they come instantly to help him.

بَانظَر عَارِف شَنَاسِدِ اُولِيَا
اِيْن قَدَر قَدَرْت بُوْد قَرَب اَز خُدا

Meaning: The Arif is so much enlightened due to his proximity to Allah, that he can recognize the Saints just on seeing them.

The hidden knowledge of inward, the undoubted knowledge of becoming One with the Divine Oneness, knowledge of Divine vision, knowledge of awakening the heart, knowledge of proximity to Allah, knowledge of annihilating the nafs, knowledge of enlivened heart and immortal soul, knowledge of obedience and modesty, knowledge of Jamiat, knowledge of cleaning and enlightening the inward mirror and the knowledge of closeness of Allah is revealed by the knowledge of reality of death. Always keep in mind the words of Allah:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (آل عمران-185) ❁

Meaning: Everyone will taste death. (Aal-e-Imran-185)

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ (النساء-77) ❁

Meaning: (O' beloved Prophet!) Tell them the worldly gains are a trifle. (An-Nisa-77)

So, one should renounce the worldly assets and pleasures so that one can acquire the knowledge of death and become capable of the vision of Allah. There are three levels of marifat gained by the knowledge of reality of death. When the seeker at initial level reads it, the love of Allah is enhanced in him. When the seeker at middle level reads it, his marifat for Allah is increased. When the seeker at final level reads it, the Noor of Allah is enhanced in his existence due to the Divine presence, closeness and vision. It is obligatory upon the Murshid to first of all teach all these three lessons to the seeker so that he does not remain ignorant and

deprived of this knowledge. He should be engaged in gaining knowledge day and night and must know that the entire knowledge is included in this verse:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ﴾
(الزلزال-7,8)

Meaning: Then he who will have done even an atom's weight of good will see it. And he who will have done even an atom's weight of evil will (*also*) see it. (Al-Zilzal-7,8)

هر ذره مثل زراعت خرمن است
نیک بد را نظر کن در جان تن است

Meaning: Just as each and every particle of grain is the part of yield similarly each good and bad deed is the part of your existence, so keep check on yourself.

نیست در تو هیچ بیرون آنچه هست
آنچه شد مخلوق زان روزش است

Meaning: Whatever is present around you should not be present inside you, as it is the perishable creation which was created on the day of Alast. (*Only Allah Who is non-creation should be present inside you*).

The seeker of Allah should acquire only that knowledge which remains with him forever during life and death and that knowledge is about marifat and vision of Allah. True knowledge is that which becomes companion, intercessor and guard of a person in his grave, purifies all his body parts, grants salvation from accountability in the grave and on the Doomsday. That knowledge is the tasawur of Ism-e-Allah Zaat which is a source of salvation for the seeker from everything other than Allah.

آنچه میخوانی از علم الله بخوان
اسم الله با تو ماند جاودان

Meaning: Whatever you have to read, read it through the knowledge of Ism-e-Allah as only Ism-e-Allah will remain with you forever.

Quran, Taurah, Psalms, Gospel, all the holy books and the books of jurisprudence are the exegesis of Ism-e-Allah Zaat and the four revealed books are just the explanation of Ism-e-Allah Zaat. Whoever recites Ism-e-Allah Zaat by reaching its core, all kinds of inward and outward knowledge are revealed upon him. Then he does not need to receive any other knowledge. Receiving the knowledge of Divine absorption is better than acquiring the knowledge written on pages.

ذکر باشد از لقا فکر از بقا
این چنین عالم بود علم از خدا

Meaning: One who does zikr for the vision of Allah and meditate to have union and immortality with Allah, gains knowledge directly from Allah and becomes the Divine scholar.

By the Grace of Allah, the lesson of vision and closeness of Allah is contained in the sanctified heart. Whoever is unaware of this knowledge is immodest and ignorant having dead heart. Allah says:

﴿بَلَىٰ ۖ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ (البقره-112)﴾

Meaning: Yes, of course! He who turns his face towards Allah (*i.e. consigns himself to Allah*) and becomes a man of excellence in piety, he will find his reward with his Lord. Such people will neither fear anything nor grieve. (Al-Baqarah-112)

﴿وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ (المن-22)﴾

Meaning: And whoever bows his face in obedience to Allah and is also a man of spiritual excellence, has firmly grasped a strong hand hold. (Luqman-22)

You must know that the knowledge of social and religious matters and the knowledge of devotions and worships only grant levels and ranks. One who just acquires these knowledges remain unaware of the knowledge of Divine presence and closeness. Although gaining knowledge of jurisprudence is a source of earning reward but does not give the inward knowledge which is the source of unveiling the knowledge of Divine immortality. The inward knowledge includes the knowledge of tasawur, knowledge of spiritual authority, knowledge of mediation, knowledge of mysticism, knowledge of spiritual travelling, knowledge of spiritual attention and the knowledge of Divine Oneness. All these kinds of knowledge are verily the knowledge of Truth as they take one to the Divine Truth making one disgusted of the knowledge of falsehood. Everyone who leaves the knowledge of truth and gains the knowledge of falsehood such as bribery, hypocrisy, conceit and sensual desires is utterly foolish.

هر عبادت هر ثواب بهر از لقا
علم القا من سبق خواندم از خدا

Meaning: Every devotion and reward is actually meant to have Divine vision. I have acquired the knowledge of Divine vision directly from Allah.

Know that twenty categories of knowledge are included in one kind of knowledge and twenty categories of knowledge are present in one wisdom. The eternal Arifs are the sage scholars. The Holy Prophet said:

❁ لَا تُكَلِّمُ كَلَامَ الْحِكْمَةِ عِنْدَ الْجَاهِلِ

Meaning: Do not say the words of wisdom before ignorants.

If a person's tongue is alive but heart is dead, he cannot gain marifat of Allah and leaves the world in the state of deprivation. Allah says:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾ (طہ-55)

Meaning: We created you from this (*very soil of the earth*) and We shall return you into the same and shall bring you forth from the very same once more. (Taha-55)

﴿وَمَا رَمَيْتْ إِذْ رَمَيْتْ وَلَكِنَّ اللَّهَ رَمَى﴾ (الأنفال-17)

Meaning: O' (*Glorious Beloved*) when you smote (*the enemy with pebbles*) it was not you who smote them but Allah. (Al-Anfal-17)

Only that Faeer is eligible for reciting Dawat who is dominant over souls, dominant over the Saints, dominant over jinns, humans and angels and is unregressable, indomitable man of authority over all the treasures. His heart is generous and inward is ever present in the holy assembly of Prophet Mohammad. Such a Faeer needs nothing. The perfect practitioners of Dawat never recite it to gain worldly benefits or wealth. Whoever recites Dawat for worldly objectives, is not aware of the real way and purpose of reciting Dawat. He is, in fact, indigent (*spiritually*) and at the level of evil and deceit.

بر زبان اللہ در دل گاؤخر
این چنین تسبیح کے دارد اثر

Meaning: If one's tongue recites the name of Allah but the heart is attentive towards the world and its belongings then how can such glorification affect the soul.

دعوتے خواند ز لطف و حق کرم
ہر کہ دعوت از قرب خواند نیست غم

Meaning: Dawat is recited by the Grace and Kindness of Allah. Whoever recites Dawat in the state of closeness to Allah is relieved from every grief.

دعوتے خواند ز بہر از خدائے
برد با دعوت حضوری مصطفیٰ

Meaning: Dawat which is recited purely for the sake of Allah grants presence of the holy assembly of Prophet Mohammad.

دعوتے منصب مراتب با حضور
شد وسیلہ مصطفیٰ بذات نور

Meaning: Dawat bestows the level and rank of Divine presence and is a source to be blessed with the Noor of Prophet Mohammad Mustafa.

دعوتے منصب مراتب از خدا
ہر کہ خواند بہر دنیا بے حیا

Meaning: Dawat is a medium to have greater levels of closeness to Allah. Whoever recites it to gain worldly ranks or wealth is utterly immodest.

ابتدائے دعوت گنج سبق
در تصرف قید آمد ہر طبق

Meaning: The initial bestowal of Dawat is to have authority over all the treasures, hence every sphere of the universe comes under the reciter's command.

ہر مؤکل در حکم مثل غلام
گشت واضح زیر زبرش ہر مقام

Meaning: Every angel becomes slave to the one who recites Dawat only for Allah. All the high and low levels become obvious to him.

ہر کہ خواہد دولتے دنیا نعیم
ہم صحبت شیطان بود ملعون لئیم

Meaning: Whoever seeks wealth of the world and its pleasures is the companion of cursed Satan.

ہر کہ خواہد معرفت قرب از الہ
وقت خواندن بالتصور کن نگاہ

Meaning: Whoever seeks marifat and closeness of Allah should remain attentive towards the contemplation of 'Kun' while reciting Dawat.

ہر کہ کن را یافت کنہ از کن کشا
جملہ او الہام یابد از خدا

Meaning: One who finds the secret of 'Kun', the power of Kun is granted to him. He gets inspiration about everything from Allah.

قال من بر حال من احوال من
ہر کہ عامل نیست دعوت لاف زن

Meaning: My words are according to my state and experience. Whosoever does not practise Dawat in its real way is a braggart and liar.

ہر کہ پوشد حق بود کافر تمام
گفتن حق حاسدان دشمن مدام

Meaning: One who conceals the truth is absolutely an infidel. Speaking the truth usually makes the jealous people your enemy forever.

کاملہ اکسیر تکسیر نما
احتیاجے کس ندارم جز خدا

Meaning: I am a proficient of knowledge of alchemy and augmentation. I need none except Allah.

بাহو کس نیامد طالبے لائق طلب
حاضر کنم بامصطفیٰ توحید رب

Meaning: O' Bahoo! No seeker came to me who was true to his desire for Allah, who could become eligible to be presented before the Holy Prophet and carried to the Divine Oneness.

When a perfect seeker recites Dawat, he is blessed with the Divine treasures but when an imperfect person recites Dawat, it inflicts pain upon him like a bare sword. Granting the knowledge of Dawat (*i.e. making a seeker capable to recite Dawat*) is not an easy task. Only the strong and highly courageous perfect Arifs and the vigilant and aware Saints of Allah who are blessed with closeness of Allah, are the true practitioners of Dawat. The people who are inwardly like the blind folded cattle are not eligible to recite Dawat. Reciting Dawat is a very very difficult job. One must be proficient in Dawat, only then one is conferred with the great Divine secrets and infinite treasures by Allah. The proficient practitioners of Dawat are the man of vision, they do not need to indulge in conversations or verifications or say the prayer for judgment through omens. These are the jobs of the imperfect ones who are bounded in this material world and trapped by their ill commanding nafs. That seeker of Allah is capable to recite Dawat whose spiritual being converts to Noor by the tasawur of Ism-e-Allah Zaat and he is blessed with Divine presence and reaches the holy assembly of Prophet Mohammad while reciting Dawat. The Murshid who is perfect practitioner of Dawat grants five blessings and levels to his true seeker when he starts practising Dawat. First is the Divine presence, second is the Divine vision, third is tasawur of Ism-e-Allah Zaat, fourth is awareness by inspiration and fifth is powerful sight due to closeness of Allah. The perfect Murshid grants these five treasures

to his true seeker in just five days. If the Saints who are men of Dawat would not have been blessed with verified Divine favour and closeness and would not have got right guidance by reciting Dawat, all the seekers and disciples rather the whole creation would have been killed (*i.e. got depraved*). The spiritual way of Dawat grants marifat and Jamiat outwardly as well as inwardly. It is the way of observation and vision of the Divine Beauty and union with Allah, not of verbosity and discussions.

عارفان را روز و شب برحق نظر
بناظر هرگز نه بینم سیم و زر

Meaning: The Arifs' attention remains towards Divinity day and night, they do not even look towards worldly wealth.

Those are strange and foolish people who exterminate the love of Allah from their heart and fill it with worldly love, greed, jealousy, arrogance, conceit, hypocrisy and evil desires. How can such people be considered Momins, Muslims, Faqeers, Dervishes, scholars, reciters, men of meditation or Taqwa? They are certainly worse than animals. Whatever the Faqeer says, says after calculations not out of jealousy. The Holy Prophet said:

❁ مَنْ سَكَتَ عَنِ الْكَلِمَةِ الْحَقِّ فَهُوَ الشَّيْطَانُ أَخْرَسُ

Meaning: One who prevents himself from saying the truth is a dumb Satan.

Take out the buds of negligence from your inward ears and remember your death. Death is ever present in your existence, in fact, your existence is in the cave of death. Allah says:

❁ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (آل عمران-185)

Meaning: Everyone will taste death. (Aal-e-Imran-185)

نفس را گردن بزن بهر از خدا
تا شوی دائم بحاضر مصطفیٰ

Meaning: Behead your nafs for the sake of getting closeness of Allah so that you are blessed with eternal presence of the holy assembly of Prophet Mohammad.

این مراتب عارفان اولیا
هر که این راه نداند سر هوا

Meaning: This is the level of Arifs and Saints. Whoever is ignorant of this way is trapped in sensual desires.

FURTHER EXPLANATION OF DAWAT

Reciting Dawat is appropriate for that practitioner and perfect seeker who knows its requirements well and can accomplish it in just two steps. One who knows the right way of delivering Dawat and recites it with the tasawur and authority of Ism-e-Azam i.e. Ism-e-Allah Zaat becomes independent of all desires till the Doomsday, he and his progeny are relieved from all grieves. Such perfect and accomplished practitioners of Dawat are rare in this world.

دم ازل دم ابد دم دنیا تمام
هر که این یک دم نداند آن مرد خام

Meaning: The time of pre-existence, time of eternity and the time of this world, all are in fact a single moment. Whoever is unaware of that moment is imperfect.

When a true and selfless seeker starts reciting Dawat, his perfect Murshid who is the possessor of Dawat, grants him four levels of excellence in Dawat by the Grace of Allah and mediation of Divine beneficence. First is the tasawur of Ism-e-Allah Zaat, second is spiritual authority over the benedictions of

Ism-e-Azam, third is the Divine efficacy of kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ, fourth is the knowledge of all the verses of Quran. When the seeker achieves all these levels of Dawat, none of the unseen and doubtless inward and outward Divine treasures remain hidden from him. If the Murshid cannot grant these four levels of Dawat to the seeker in four days then the seeker is foolish if he follows the command of such an imperfect Murshid. The people of false innovations in the religion, the irreligious ones, the filthy seekers of world, the malicious and all such evil people are not eligible to recite Dawat. It can be delivered only by the generous Dervishes and Faqeer Arifs who are blessed with the closeness of Allah and His marifat and who possess attributes of Prophet Christ (*i.e. giving life to the dead*).

When such a reciter of Dawat gives the Divine order of قُمْ بِأَمْرِ اللَّهِ meaning: “Rise by the command of Allah”, the souls rise from their graves and come to meet him. At the time of reciting this Dawat of Noor and Divine presence, the angels get away from the reciter as they are unaware and deprived of this magnificent level.

حق پسندان را نباشد هیچ باک
بعد مردن زنده گردند زیر خاک

Meaning: The true lovers are fearless. They remain alive in their graves even after death.

عارفان بانظر بینند در قبر
این مراتب عیسیٰ و ثانی خضر

Meaning: The Arifs possess the power of seeing into the graves. These are the levels of those Arifs who have attributes of Christ and are second Khidr.

هم سخن باهم جلیس و اولیا
غرق فی التوحید قرب و باخدا

Meaning: They can converse and adopt the company of souls of Saints as they are drowned in the Divine Oneness and blessed with closeness of Allah.

باتصور قتل کن تو نفس را
تا شوی واصل خدا لائق خدا

Meaning: Kill your nafs by the tasawur of Ism-e-Allah Zaat so that you become capable to have union with Allah.

While reciting Dawat, the Divine favour takes a beautiful form and becomes the companion of the reciter. This form takes the reciter to the Divine presence by the Power of Allah and attraction of the vision of Noor and makes him desirable in the court of Allah. Such a Dawat is called proximity to Allah and strength of the Prophets and Saints. The basic requirement for acquiring the treasure of marifat, knowledge of righteousness and every deed that grants proximity and Jamiat is the passion for Allah. This passion is the guide on the way to Allah and leads to Divine closeness. If the seeker is blessed with the passion to have closeness of Allah, the long journey of both the worlds becomes less than two steps for him. The spiritually enlightened Faqeer is ruler over the nafs.

فرشته گرچه دارد قرب درگاه
نگنجد در مقام بی مع الله

Meaning: Although the angels are close to Allah but they have no access to the level of closeness about which the Holy Prophet said: *لِي مَعَ اللَّهِ وَقْتُ لَا يَسْعَى فِيهِ مَلَكٌ مُّقْرَبٌ وَلَا نَبِيٌّ مُّرْسَلٌ* meaning: There are times of my such closeness to Allah when neither any Prophet nor angel can come between us.

That is because the angels' level, power and approach is limited to the spheres of skies and earth which are related with needs and desires but the humans can find ultimate proximity to Allah by approaching the level of Fana Fillah and gaining marifat of Divine Oneness by having Divine presence.

دعوتے در دم کشد عالم تمام
با تو گوئم یاد گیر اے نیک نام

Meaning: O' good reputed one! Do not forget what I tell you; Dawat is such a powerful act which can attract the whole world towards the reciter in a moment.

این دے یکدم بود قرب از الہ
یک دے دو راہ دارد دو گواہ

Meaning: In that moment the reciter is blessed with closeness of Allah instantly. This instant union has two ways (*esoteric and exoteric*) and two witnesses (*outward and inward of the reciter*).

دم ازل دم ابد دم دنیا ہوا
بایک دمی یکتا شود مرد خدا

Meaning: The time of pre-existence, time of eternity and the time of this worldly life all are contained in that moment when a perfect man becomes One with Allah.

دم کہ از دم یافتہ دم معرفت
مردہ را زندہ کند عیسیٰ صفت

Meaning: The breath taken by the perfect Arif in that moment is the breath of marifat which grants him the power of Prophet Christ to give life to the dead with single blow of breath.

دعوتے با دم بخواند بر قبور
اہل دعوت با روحانی شد حضور

Meaning: When the Arif delivers such Dawat of Divine breath at the shrine of a Saint, the soul of that Saint comes to him at once.

There are four ways and effects of reciting Dawat complying to the physical existence which is also comprised of four elements i.e. soil, air, water and fire. The perfect reciter of Dawat annihilates all four of them with just one glance empowered by the Divine favour. While reciting such a Dawat, the reciter ends the dispute and disintegration between the four elements (*i.e. his spiritual being dominates his physical existence*) by terminating them according to the Hadith:

أَقْتُلُوا الْمُؤْذِيَاتِ قَبْلَ الْإِيْذَاءِ ❁

Meaning: Kill the pernicious beings before they harm you.

Reciting Dawat of a moment (*which includes whole time*) is the job of possessors of that moment, as said by Khaqani the true man of Allah:

پس از سی سال این معنی محقق شد به خاقانی
که یکدم با خدا بودم به از ملک سلیمانی

Meaning: After thirty years Khaqani realized that a moment in the company of Allah is better than possessing the Solomon empire.

The level of possessing that particular moment is that of Fana Fi Shaikh i.e. annihilation in the Murshid. The level of eternal Divine presence is that of Fana Fi Rasool i.e. annihilation in Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam where the seeker even becomes oblivious of that moment. While, the level of Fana Fillah i.e. annihilation in Allah is that of becoming all Noor and annihilating in Divine Noor where the seeker neither remembers the moment nor the Divine presence and becomes exactly the Divine Essence. These are the stages of annihilation in Noor of Divine Oneness.

به بحر غرق فی اللہ شو کہ باخود خود نمیدانی
دے نامحرم است آنجا کہ باشد راز ربانی

Meaning: Drown in the ocean of Divinity in such a way that you forget your own self. Even the time is unaware of the point where lies the Divine secret.

نہ آنجا دم نہ دل نہ جسد جان است
کہ عین از عین باشد لامکانست

Meaning: At that point, neither there is breath or heart, nor body or soul. As, the exact Divine Essence is beyond time and space.

کسے از خود فنا شد آن چہ بیند
بہ بیند حق کہ باحق حق نشیند

Meaning: One whose existence has been annihilated, what and how can he observe anything. Since, after annihilation in Allah, only Allah remains in his being so It is Allah who sees Allah and remains in His Own company.

سہ حق را حق بگوئی حق کدام است
بنام حق ز حق باحق تمام است

Meaning: There are three gods in your existence i.e. Allah, Satan and your own nafs. How can you find the One Allah by following all three at a time. To get rid of the other two and find the One Allah recite His name i.e. Ism-e-Allah Zaat **اللَّهُ**. Then only Allah will remain in your being.

Allah says:

﴿وَلَا تَقُولُوا ثَلَاثَةً﴾ (النساء-171)

Meaning: Do not say (i.e. follow) three (gods). (An-Nisa-171)

People who follow three gods and disobey the order of Allah that; **إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ** meaning: “Indeed, Allah is the Only God.”

(An-Nisa-171) how can they be called Momins or even Muslims, they are worse than animals. Allah says:

أُولَٰئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَضَلُّ (الأعراف-179) ❁

Meaning: They are like cattle, rather they are more astray. (Al-A'raf-179)

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ (الفرقان-43) ❁

Meaning: Have you seen the one who has made his own desires his god. (Al-Furqan-43)

One who claims to have reached the level of Fana Fi Shaikh is actually at the level of Fana Fi Satan. One who claims to have reached the laudable level of Fana Fi Rasool is actually at the cursed level. One who claims to have approached the level of Fana Fillah is trapped at the level of desires of nafs. The seeker who is truly at the level of Fana Fi Shaikh is the one who has got rid of every evil, all the satanic sins, brawls of nafs and the dangers and distractions of worldly accidents which may come across him from the nether regions till the Throne. He has been liberated from all kinds of falsehood and observes only the Truth. This is the veritable level of Fana Fi Shaikh. One who actually reaches the level of Fana Fi Rasool ever remains present in the holy assembly of Prophet Mohammad inwardly as well as outwardly. One who approaches the level of Fana Fillah, all his deeds are devoted for Allah only, his nafs dies, heart enlivens and soul gains immortality. He is always blessed with the observation of Noor of Essence and the Divine closeness. The person who is not aware of the reality of these three levels is foolish and self conceited if he recites Dawat. There are some Murshids who are (*physically*) away from their disciples but can take them to the holy assembly of Prophet Mohammad by their spiritual attention. There are also some Murshids who themselves are always blessed with Divine presence but cannot take their disciples to the Divine presence or make them eligible for this

blessing. There are some Murshids whose disciples are blessed with Divine presence but people think that they are away from it. Whoever does not understand these three inward levels is a fool if he dares to recite the Dawat. When a true seeker (*who is perfect practitioner of Dawat*) starts delivering the Dawat and recites the verses of Allah, he actually converses with Allah and gets answers of his questions. One who does not experience this state while reciting Dawat, it leads him to destruction.

EXPLANATION OF GREAT DAWAT

Great Dawat is that which is recited combining the four i.e.; (a) Recitation of Quran (b) Presence at the shrine of a Prophet or a Saint like Dervish, Ghaus, Qutb or martyr, which is powerful like a naked sword (c) Closeness of Allah (d) Spiritual strength gained by the presence of the holy assembly of Prophet Mohammad. This kind of Dawat is harsher and more powerful than torment and perdition or its efficacy can be likened to Ism-e-Azam recited on a shrine. It can be delivered by that spiritually proficient person whose recitation is so effective that it can shake the fourteen spheres of earth and skies, Madina and Kaaba, the grand Throne and everything of the universe. Its efficacy can astonish all the souls of Prophets, pious ones, Messengers, souls of alive or dead Saints, Faqeers, Dervishes, Arif Billah Ghaus, Qutbs, Abdals and Autads. It can make every creation of the eighteen thousand worlds tremble with fear and can amaze the angels. Hence, all these creations pray humbly to Allah to fulfill the objective of the reciter of Dawat, as unless his task is accomplished, the souls of Prophets, pious ones, Messengers, sacred Companions, jurists, scholars of Allah, Saints, Momins and Muslims would not be relieved. No Dawat is greater or harsher than this one as no one can dominate the power of souls of shrines. If this Dawat is delivered while sitting on a mountain, it will melt even if it is made of iron. If this Dawat is recited

before a fort which is made of stones of iron and is so high that only the strongest birds can reach its turrets, then the occupants of that fort will lose control over themselves and will come enslaved to the reciter. Or, everyone of them will be inflicted with sudden death and no one will remain alive in the fort. Or, the supernatural beings will appear by reciting this Dawat and will throw away all the occupants of the fort, hence the fort would be easily conquered. One who recites such a Dawat with all its grandeur, can gain authority over all the kingdoms of the world from east to west in just one week without any difficulty. The person who is eligible to deliver such a Dawat does not have to follow any restrictions such as eating the meat of mild or wild animals etc. As, his existence has been perfected and matured by the tasawur of Ism-e-Allah Zaat. He has no fear or danger from the spirits, angels or jinns as he is completely immersed in the tasawur of Ism-e-Allah Zaat, blessed with Divine presence and has perfect command over the souls of shrines due to Dawat. The Holy Prophet says:

إِذَا تَحَيَّرْتَ فِي الْأُمُورِ فَاسْتَعِيزُوا مِنْ أَهْلِ الْقُبُورِ ❁

Meaning: When you become worried about your matters, seek help from the souls of shrines.

The true Murshid who is perfect practitioner of Dawat is the one who is empowered to make three kinds of people his disciple (*other than the true seekers of Allah*) and can fulfill their objectives taking them to their destination. First are the scholars of Allah whose Jamiat is in gaining the presence of the holy assembly of Prophet Mohammad. Second is the king who is like shadow of God upon his subject, his Jamiat lies in conquering and ruling over all the kingdoms from east to west and making all the mankind his subject. Third is the Shaikh who is unaware of the inward world and marifat of Allah, he can be made to shun emulation and conventional ways by drowning him in Divine Oneness and making him Fana Fillah. It is verily true that

everyone worships his own nafs, worshippers of Allah are rare. Only Allah! Everything other than Allah is lust. If you come towards Allah, doors are open, I can grant you marifat of Divine secrets in blink of an eye. If you do not come, then Allah needs none.

There are four ways of reciting Dawat. One is to recite Dawat through the tasawur of Ism-e-Allah Zaat for having closeness of Allah and gaining marifat of Divine Oneness. Second is to recite Dawat through the spiritual power gained by the authority of Ism-e-Allah Zaat for having presence of the holy assembly of Prophet Mohammad. Third is the way of reciting Dawat for imprisoning the supernatural beings, angels and jinns and keeping them under attention. Fourth is the way of reciting Dawat for conquering all the kingdoms of the world. Dawat is a sharp weapon like a naked sword. One who can recite Dawat by all the four methods is the Arif Billah, only Allah is sufficient for him. One who trusts upon Allah completely neither needs any keys nor calls supernatural beings for help. People say that in this age there are no more Saints and perfect Faqeers who are proficient of Dawat, that is why they seek knowledge and help only from the books of religion. It is just a satanic excuse and the ruse of the ill commanding nafs of people of sensual desires which prevent them from adopting the medium of Murshid to have marifat of Divine Oneness and closeness of Allah. Murshid is the one who is not inclined towards the creation but towards the Creator.

ہر کہ باشد پسند خالق پاک
ور نہ باشد پسند خلق چہ باک

Meaning: Whosoever is appreciated by the Creator is pure, it does not matter whether people like him or not.

It is obligatory upon the religious scholars to take bayat upon the hand of the perfect Murshid who is the greatest Saint of his era and acquire the zikr of Allah from him. Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾ (المائدة-35)

Meaning: O' believers! Fear Allah persistently and keep looking for the medium to (*approach and get closer to*) Him. (Al-Maidah-35)

The Holy Prophet said:

﴿ذِكْرُ اللَّهِ فَرَضٌ مِنْ قَبْلِ كُلِّ فَرَضٍ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ﴾

Meaning: First of all the obligations is to do the zikr of Allah لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

Listen! Just as there is interpretation of a dream and explanation of knowledge, similarly there is panacea alchemy of ghinayat¹⁸⁹. Authority upon the whole universe can be gained by the knowledge of Dawat of takseer¹⁹⁰ just as spiritual efficacy is gained by the zikr of Ism-e-Allah Zaat. The perfect Arif Murshid knows the way of proximity to Allah with absolute inward enlightenment. The Divine presence gained through Ism-e-Allah Zaat unveils everything upon the sight and reveals the fact that whatever you observe through the tasawur of Ism-e-Allah Zaat is related to the holy assembly of Prophet Mohammad, Divine closeness, marifat and union. Whatever you observe without the tasawur of Ism-e-Allah Zaat during muraqabah or dream is just an illusion and is the reason of your spiritual decline because it is other than Allah. All the blissful and desirable spiritual levels are gained by the favour of Fana Fillah Faqeer who is ruler upon the nafs and Ism-e-Allah Zaat which is eternal and never declining. Remove the filth (*of prejudice*) from the tablet of your mind and

¹⁸⁹ Refer to glossary

¹⁹⁰ Refer to glossary

have awareness about the rank of spiritual substitution¹⁹¹ as it is the real base of the way of Prophet Mohammad which leads to Divine union. The perfect Murshid explains each and every detail of the level of spiritual substitution. Verily, the way to overcome all the difficulties is to be blessed with Divine favour. Allah says:

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ (سود-88) ❁

Meaning: And my capability comes only from Allah's favour. (Hud-88)

Divine favour is such a beneficence and bestowal of Allah which confers the Divine secrets through the tasawur of Ism-e-Allah Zaat upon whomsoever Allah wills and also blesses him with all the levels as well as knowledge and wisdom of Totality. There are seventy crore thirty lac unseen and unknown stations between the physical world and LaHoot Lamakan which are veils and act like waylayers unless one reaches the LaHoot, the world of Divinity. It is only the Murshid who lets the seeker reach LaHoot Lamakan covering all the stations and removing all the veils in just one step and one moment, afterwards, grants him entire authority by the tasawur of Ism-e-Allah Zaat. Hence the seeker becomes the Faqeer and eternal ruler and master over both the worlds by the command of Allah. These levels of eternal rule over worlds are the Graciousness of Allah acquired by having marifat, proximity and union with Allah. Such high levels cannot be possessed by the so called Faqeers who are prisoners of their nafs, trapped in deceit and deprived of the marifat of Allah which blesses with Meraj.

فتح دعوت در تصور با خدا
این چنین دعوت عمل در اولیا

¹⁹¹ After perfect purgation, the human soul is substituted with the Divine Soul.

Meaning: The benefits of Dawat can be obtained by the tasawur of Ism-e-Allah Zaat. Such true Dawat is practised only by the true Saints.

بالتصور سر بسر جان نور شد
بشروع دعوت جسد او مغفور شد

Meaning: Their existence is forgiven just on starting the Dawat and by the tasawur of Ism-e-Allah Zaat it entirely converts to Noor.

This way of delivering Dawat by the tasawur of Ism-e-Allah Zaat converts the tongue, senses of sight and hearing, hands, feet, the nafs-e-mutmaina, outward as well as the inward into Noor. The whole being of the reciter alongwith the sanctified sacred soul turn into Noor by the kindness of the Rehman. Only that seeker is eligible to recite such a Dawat who is the great practitioner of performing spiritual deeds at the sacred graves of Saints.

EXPLANATION OF CONVERSION OF WHOLE EXISTENCE INTO NOOR

The nafs of the seeker annihilates by continuous zikr and meditation and he gains Divine presence by performing mashq marqoom-e-wajudia¹⁹² at least twenty four times. It should be practised alongwith contemplation, attention and meditation, then this practice grants Divine observation and proximity by converting the seeker into Noor, blessing him with Divine presence and taking him to the level of belovedness. The following verse points towards the level of becoming beloved of Prophet Mohammad which can be gained (*in this age*) by doing the mashq marqoom-e-wajudia.

¹⁹² Practice of inscribing name of Allah upon body in a particular manner.

❁ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ
وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۚ وَلَا تَطْعَمَنْ مَنْ غَفَلْنَا قَلْبَهُ عَنْ
ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (الكهف-28)

Meaning: (*O' Beloved Prophet*) Stay tenaciously in the company of those who invoke their Lord morning and evening, ardently seeking (*vision of*) His Countenance. And do not turn your eyes away from them. Do you seek the charms of the worldly life (*turning your attention away from these self-denying devotees*). And (*also*) do not follow him whose heart We have made neglectful of Our remembrance and who follows the desires of his nafs, he is the one who exceeds all bounds. (Al-Kahf-28)

One who verily ascends to the station of Divine presence by the Divine favour and gets answers of all his questions directly from Allah as well as remains present in the holy assembly of Prophet Mohammad, does not need to recite Dawat of the boundless Divine names. One who can carry himself to the Divine presence by the power of his spiritual attention, not at all needs to make talisman or charms by drawing lines, circles and triangles or filling twenty blocks on paper. Such useless acts are performed by the people who are away from the Divine presence, proximity and marifat of Divine Oneness.

ورد را بگذار وحدت را طلب
و ز وحدت عارف شوی با قرب رب

Meaning: Leave the recitals and seek Oneness with Allah as it will make you an Arif blessed with closeness of Allah.

Twenty exercises of mashq marqoom-e-wajudia practised around the head by contemplation grant the power to go against the desires of nafs and four exercises specifically done around the belly button grant the strength of self accountability and justice. Ism-e-Allah Zaat has four stages i.e. Ism-e-AllaHoo ﷲ, Ism-e-Lillah

لَهُ, Ism-e-LaHoo ۛ and Ism-e-Hoo ۛ. All four are related to, derived from and included in ۛ. Ism-e-Mohammad, Ism-e-Faqr and Ism-e-Azam are also the Ism-e-Allah Zaat. All these grant Divine presence and entire knowledge of the thirty alphabets. One who knows the way of Divine presence and first of all gains this blessing through Ism-e-Allah Zaat, his Dawat and its effects are never lessened till the Doomsday.

دم روان دل زندہ روح دعوت بخوان
لافتی خواندن بود عارف عیان

Meaning: Only that enlightened Arif is eligible for reciting Dawat whose breaths continuously do the zikr of Ism-e-Allah Zaat, whose heart is alive and soul is purged enough to recite Dawat.

مرد مرشد سنج بخشد بے نیاز
مرشدے نامرد را با زر آواز

Meaning: The true and powerful Murshid is selfless and grants the Divine treasures to his disciples. The impotent Murshid always talks about material wealth.

By the benediction of Dawat delivered with the tasawur of Ism-e-Allah Zaat, the being of the seeker which was earlier involved in mystic struggles, drowns in the love of Allah which makes his heart subtle. Then, the spiritual endeavours become his food, his sleep becomes the Divine observation and he inwardly remains present in the holy assembly of Prophet Mohammad. Congratulations to him on this spiritual progress. He remains vigilant during ecstasy, awake during sleep, immersed in (Noor of) Allah during Divine presence and converses with Allah being perfectly conscious. These are the levels of the seeker whose inward is repleted. When his Dawat reaches the level of perfection, the armies of supernatural beings and the

souls of Prophets, Saints, Ghaus, Qutbs, Abdals and Autads rush towards him in thousands rather infinite numbers. He knows and sees some of them clearly while some of them are unknown to him. Allah says:

❁ إِنَّ كُلَّ نَفْسٍ لَّهَا عَلَيْهَا حَافِظٌ ۝ (الطارق-4)

Meaning: There is no soul but that it has over it a protector. (Al-Tariq-4)

Allah has described about the perfect Arif Billah:

❁ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝ (النبا-37)

Meaning: (*His magnificence is such that*) None can dare converse with him. (An-Naba-37)

At this level, infinite and boundless theophanies of Noor radiate from all the organs, veins, flesh, bones rather from every hair and cell of the seeker. This level is called “Hama oast der maghz-o-post” i.e. “Only Allah exists in the inward and outward being”. The hidden theophany, the inward theophany, the theophany of soul and the theophany of sir’r manifest in the existence of the seeker by the tasawur of Ism-e-Allah Zaat. The non-creation theophany of Noor of faith shine in the existence of the seeker like the sun and erases the traces of darkness of evil of nafs, Satan and the world. Hence, all his inward and outward senses are purified of every kind of filth and his undesirable attributes decline. These are the levels of marifat and union of Allah. On reaching the final level, the seeker perfectly follows and progresses in shariah and inwardly absorbs the ocean of marifat of Allah. The Holy Prophet said:

❁ إِلَهِيَّاتُهُ هُوَ الرَّجُوعُ إِلَى الْبِدَايَةِ

Meaning: Returning to the origin is the final point.

It means to come out of the darkness of satanism and enter into the light of Divinity by the tasawur of Ism-e-Allah Zaat, as Allah says:

❁ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ (البقره-257)

Meaning: Allah (*Ism-e-Allah Zaat*) is the Friend of believers Who takes them out of the darkness into Noor. (**Al-Baqarah-257**)

The levels of marifat of Allah increase with increasing closeness to Allah. Some seekers are veritable practitioners of Dawat while some people are just the superficial practitioners of Dawat. If a veritable practitioner of Dawat wrathfully recites the Dawat of Surah Muzammil to torment some country, that country or region gets desolated till the Doomsday. If he recites Dawat kindly and graciously to bless some country, that country or region is saved from calamities, tribulation and tyranny till the Doomsday and remains peaceful forever.

One must know that the real level of an eternal Momin whose soul is blissful and blessed with Divine Grace is that during life his body converts to Noor and after death the soil of his grave radiates the sparks of light of Divine Essence. His existence is forgiven inwardly and outwardly (*i.e. neither his physical body decays in the grave nor his soul faces perdition*), neither he fears nor grieves. O' Dervish! Be wise and beware! The Satan and the ill commanding nafs trap some scholars, Faqueers, Momins and Muslims in the lust of reward and make their devotions a business with Allah, hence their devotions become a sin and they face wrath of Allah instead of getting reward. The nafs and the cursed Satan pollute the devotions of some people with the filth of hypocrisy which is the darkest and impurest veil between Allah and His slave. It is sheer falsehood and strongly disliked by Allah. O' foolish men of sensual desires! Search for a Murshid and become a spiritual traveller and Arif of Allah by following him. The spiritual traveller is not unaware of the requirements and rites of the way to the Eternal and Forever Sustained Lord, he knows its waystations and destinations. The Arif Billah is a man of insight who travels spiritually towards Allah following the footsteps of Prophet Mohammad, and on

reaching Allah he continues travelling in the boundless Divinity. He is the spiritual Khidr who grants salvation to his disciples during their life from nafs and Satan and even after their death he blesses their souls with Divine presence in their graves.

خلق داند زیر خاکش در قبر
در قبر شد قرب الله سر بسر

Meaning: People think he is lying dead in his grave but he is enjoying closeness of Allah in the seclusion of grave.

بے خلل خلوت قبر بآرب جلیس
در میان کس نلنجد حق انیس

Meaning: No one can interfere in his seclusion with Allah in the grave as there is no space for anyone between Allah and His Friend.

نیست آنجا فرشته جز بذات
در ممات یافتند دائم حیات

Meaning: Not even an angel can come in that grave, there is only the Divine Essence. The Arifs find eternal life after death.

در قبر رفتن است وحدت حق بنور
در قبر حق یافت حق باحق حضور

Meaning: For them, going into the grave means having Oneness with Allah in the form of Noor. In the grave, they have perfect Divine presence so they become Divine with the Divine.

Every stone is not sacred enough to be prostrated. Neither every stone is a touchstone or Paras stone nor every stone can be turned into a gem. Similarly, every person is not eligible to be blessed with marifat and union of Allah. Neither every head is fit for wearing the crown of king nor every heart can bear the treasures of Allah and become witness of the Divinity. Neither

every mountain can be the Mount Sinai (*where Allah displayed His Refulgence*) nor every person can be blessed with Divine vision like Prophet Moses. Neither every stone is marble nor every heart can cherish the Divine love. The existence of Faqeer is perfect as he is Fana Fillah and bears the secret of Ism (*name*) and Musamma (*the one on whom the Ism applies*). It means he has achieved all the objectives, his being has annihilated in Allah, nafs has perished after sanctification, heart has been purified and soul has been enlightened due to ultimate closeness with Allah and by reciting the Dawat which unveils the hidden. All the creations, jinns, humans, animals, birds, angels and the eighteen thousand worlds come under his command and he can talk to every living and dead and knows every treasure which is searched. He gains every knowledge by reaching its core and understanding its inner meaning, this reveals all the hidden Divine treasures upon him. The true Arif Billah recites Dawat to gain the eternal wealth (*of closeness to Allah*) and becomes independent of all desires in the world and hereafter. As, his finality has joined the eternal beginning and he acquires the both in just one spell of Dawat. Eternal beginning is the Noor of Allah and finality is the level of Fana Fi Mohammad.

There are some people who have knowledge of past, present and future, they get this knowledge through angels, supernatural beings or jinns. Some people have knowledge of words, numbers and fortune telling, all levels of this knowledge are gained through intelligence and wisdom. They can predict about every matter through astrology, hence can foretell good and evil, auspicious and ominous timings, days and years. However, the Faqeer blessed with Divine presence and closeness is the one who can change the bad luck of a person into good luck by requesting Allah and can convert the ominous days into auspicious days. He can take even a dead hearted and ignorant seeker of Allah to the Divine presence (*after vivifying his heart*) by his spiritual attention. Such an empowered Faqeer is omnipresent and omniscience, he does

not need to look at the Tablet (*to have knowledge about the destinies*).

هر کرا باشد حضوری هر دوام
هم سخن شد بامع الله هر کلام

Meaning: One blessed with eternal Divine presence converses with Allah about all matters.

نظر آزا بر نظر ناظر خدا
راه ناظر این بود اهل از لقا

Meaning: He wishes what Allah wishes, as his attention is always towards Allah. This way of Divine vision can be acquired from the men of Divine closeness.

This is just the initial level of a Faqeer.

کامل هم عالم باطن نظر
لائق تلقین تعلیم و نصرت

Meaning: I am the perfect Murshid and practitioner of spirituality, my eyes ever remain on the inward. I am the most capable one to grant spiritual education and persuasion.

این شرافت شرف امت مصطفی
واقف اسرار گردد از اله

Meaning: It is only the honour of the Faqeers of ummah of Prophet Mohammad that they are conferred the Divine secrets directly by Allah.

Firstly, the reader is influenced by the words of this book, then the spiritual efficacy of the words overpower his previous knowledge because the knowledge delivered in this book is dominant over all the conventional fields of knowledge. Then, this knowledge is verified and strengthened by having direct

Divine knowledge. However, all these levels are gained by following the shariah of Prophet Mohammad.

رفت ذکر رفت فکر و رفت مذکور و حضور
نور را از نور یایم غرق فی التوحید نور

Meaning: I have surpassed the levels of zikr, meditation and Divine presence. Now I have drowned in the Noor of Divine Oneness and become Noor with the Noor.

Extremity seeks origin and that can be accessed by the right guidance. Allah says:

❁ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ (طه-47)

Meaning: And peace be upon him who followed the right guidance. (Taha-47)

هر که از خود گشت فانی بانظر
درمیان مردمان باشد محض

Meaning: One who annihilated himself became enlightened and a guide towards righteousness for common people.

غرق فی التوحید شو آخر چه سود
چون حباب در آب شد وحدت بود

Meaning: Drown in the Divine Oneness. If you ask me what is its benefit then let me give you the example of a bubble which drowns in water and becomes water itself.

If the seeker is true to his desire of seeking Allah and is ready to sacrifice his life and remains steadfast, then it is easy for the perfect Murshid to take him to Allah. The perfect Murshid never lets such a seeker remain unattentive of the Divine vision and observation and makes him the perfect man. Actually, this leads to the level of Jamiat.

ذکر فکر و بگذارد در هر مقام
دیده بادیار بکشاید تمام

Meaning: One whose eyes are completely engrossed in the Divine vision, surpasses all the levels of zikr and meditation.

دیده را بادیار تر بیدار تر
بانظر هرگز نه بیند سیم و زر

Meaning: The eyes sated with Divine vision become more and more enlightened and never get inclined towards gold and silver.

لذت دیدار به دیدار ده
روشنی دیدار در چشم به نه

Meaning: O' Holy Lord! Bestow upon me the pleasure of Divine vision and let the light of vision fill my eyes.

داده دیدار مارا هر دوام
دیده بادیار بیند هر دوام

Meaning: Allah has blessed us with His eternal vision so our eyes ever remain engrossed in beholding Him.

بahoo جز بادیارے نداند هیچ راه
دیده بادیار شد وحدت الہ

Meaning: Bahoo does not know any way other than the Divine vision, that is why his eyes are ever busy in beholding the Divine Unity.

You must know that the infidel nafs never becomes a Muslim unless one outwardly declares the faith by saying kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ (No one is worthy of worship but Allah and Mohammad is His Messenger) with tongue and inwardly verifies it by heart. Everyone knows how to say the kalma لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ with tongue but what is the way to verify

it by heart and how one becomes worthy of it? That worthiness is gained by truth and sincerity of heart. Even if a person remains indulged in mystic struggle for whole of his life, studies jurisprudence, spends entire life in offering prayers, recites Quran day and night or exhausts while doing zikr and meditation, he can never approach the level of verification of heart unless he himself beholds Allah. As, the nafs is gripped in seventy one thousand shackles of severe infidelity. These shackles do not break unless one is blessed with the Divine presence and vision of his Lord. A true Momin is ever blessed with the vision of Allah, some know it and some do not. The Fageers have learned the lesson of verification and Divine vision since eternity. Only Allah! Everything other than Allah is lust. Fageers are the real Momins and Muslims.

نہ آنجا نفس قلب و روح دانی
فنا فی الذات وحدت لامکانی

Meaning: Do you know, neither the nafs nor the heart and soul exist in Lamakan, they annihilate in the Divine Essence and achieve Oneness.

The knowledge of Divine vision cannot be gained by reading stories and tales, it is obtained by observing the Divinity unveiled with open eyes and having Oneness with Allah. The Divine knowledge means to know the hidden and see the unseen.

بے سرے ینم خدا را بی زبانم ہم سخن
معرفت توحید اینست ہم راز ہم آواز کن

Meaning: Beheaded, I behold Allah and converse with Him without tongue. Marifat of Divine Oneness is to become His confidant and concordant with Him.

The knowledge of Divine vision is not education, it is persuasion and bestowal. At the time of vision, one should become

his own judge. Fair and just is the one who adopts the truth and leaves the falsehood. Only Allah! Everything other than Allah is lust. One must know the criteria to differentiate between the perfect and imperfect Murshid. Which act, knowledge, wisdom and favour distinguish a perfect Murshid from an imperfect one and what is the method of their verification? The perfect Murshid can absorb and contains an ocean of marifat of Divine Oneness while the imperfect Murshid is an emulator who sells himself. The perfect Murshid blesses the seeker with Divine presence and vision instantly and enlivens his heart by his spiritual attention. Except the way of Divine presence and vision, he does not know any other way of zikr, meditation or recitals. While, the imperfect Murshid makes the seeker crazy by indulging him in extra devotions, zikr, meditation and muraqabah, it seems as if he is obsessed by a devil. Such a Murshid is companion of Satan. The perfect Murshid confers the tasawur of Allah upon the true seeker which takes him to the Divine presence and honours him with the vision and marifat of Oneness of Allah. He bestows the tasawur of Noor upon the true seeker and makes him Fana Fillah by drowning him in the Divine vision. It is obligatory upon the true seeker to approach the Divine presence and get blessed with the vision of Allah. He must seek marifat of Allah from his Murshid on the very first day and should request him to take him to LaHoot Lamakan where he would be blessed with Divine vision. The Murshid must also, for the sake of Holy Prophet and his sacred Companions, give spiritual persuasion to the seeker about the Oneness of Allah and elevate him to the rank of Hazrat Rabia of Basra and Sultan Bayazid Bastami so that the seeker becomes a Saint and Friend of Allah and stays ever blessed with Divine vision and closeness in the world as well as hereafter and becomes immortal. The Murshid who does not possess these attributes and is deprived of the power to take the seeker to the level of inward verification is certainly imperfect, inhuman, shameless, impotent,

immodest and trapped in the sensual desires of the physical world. Seeking closeness of Allah and spiritual persuasion from him is utterly unlawful.

نامرد مرشد مینماید ذکر راه
مرد مرشد میرساند با اله

Meaning: The impotent Murshid keeps the seekers involved in recitals while the powerful perfect Murshid carries directly to Allah.

Moreover, the perfect Murshid possesses the Divine treasures and spends them generously in the way of Allah. The Murshid who is not at this level and does not possess such authority over the livelihood is yet imperfect. The Murshid who is eternally engrossed in the vision of Allah, has complete authority over the boundless treasures of Allah. He not at all needs to request the worldly people (*for oblations and donations*) neither he has to give spiritual persuasion to the false seekers. The perfect Murshid first of all grants the Divine treasures and authority over them to the seeker and makes him generous and independent of all desires so that the seeker does not remain perplexed and unstable. If the seeker is sincere and true, his outward and inward would comply with each other and he would become one with the Murshid spiritually as well as physically. The loyal seeker does not count his period of service for the Murshid, he only seeks the consent and pleasure of his Murshid. The seeker who is arrogant upon his services for the Murshid swiftly loses the marifat of Allah, at last he is deprived of the marifat and Divine presence.

One must know that there are two kinds of inwards. One is the inward that is surrounded by illusions which adopt different forms and talk to the seeker. The foolish seeker wrongly consider that his inward is having Divine presence and could not understand that such illusions are like waylayers which cause

spiritual decline. Other is the inward which is actually blessed with proximity to Allah and presence of the holy assembly of Prophet Mohammad. The seeker who possesses such an inward converses directly with Allah and gets answers of his questions through waham. Whatever he gains, gains from the closeness and union of Allah, as he is always attentive towards the Divine presence. This is the rank of the Faqeer whose whole existence has converted to Noor and who talks to Allah without any medium. He does not need to close his eyes during muraqabah, as he is the man of Divine secrets having enlightened sight. Outwardly he talks to people but inwardly he is in the LaHoot Lamakan. Even if he is sleeping deeply, he keeps his eyes open in the spiritual world and remains blessed with the vision of Noor of Essence. By the Divine favour, contemplation and verified Divine authority, he takes himself to Allah physically as well as spiritually owing to the grace and beneficence of Allah. The levels of Divine presence gained by the tasawur of Ism-e-Allah Zaat and the spiritual power to meet the souls of shrines are exactly like this. These are the levels of perfect and accomplished tasawur. Only Allah! Everything other than Allah is lust. You must know that making demands keeps one away from marifat and union of Allah, even if it becomes justified after the mystic struggle and devotions of six hundred years. Although demanding the closeness of Allah is desirable.

مکن عاجزی بر در کس سوال
وصال تو بهتر بود از زر و مال

Meaning: Do not make requests (*for wealth or honour*) before anyone. Union with Allah is far better for you than worldly wealth.

Allah says:

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (الضحى-10)

Meaning: Do not reproach any petitioner. (Ad-Duha-10)

Question of some people is for the sake of verification, such questions are virtuous while some questions are sinful (*as they are based on objections*). There are four kinds of questions; question of nafs, question of tongue, question of soul and question of sir'r. In order to save himself from questions and demands, the Faqeer firstly becomes independent of all desires and then acquires the chosen Faqr. The Faqeer who is not blessed with the Divine favour to generously distribute the Divine treasures (*among the seekers of Allah*) inwardly as well as outwardly, is verily away from the closeness of Allah and is not at the level of a real Faqeer. The Holy Prophet said about such Faqr:

نَعُوذُ بِاللَّهِ مِنْ فَقْرٍ الْمُكِبِّ ❁

Meaning: I seek refuge of Allah from the Faqr that brings disgrace.

The Faqeer who is blessed with the Divine favour to distribute the Divine treasures generously outwardly as well as inwardly is actually at the level of the strong Faqeer due to his proximity to Allah. The Holy Prophet said about such Faqr:

الْفَقْرُ خَيْرٌ وَالْفَقْرُ مِنِّي ❁

Meaning: Faqr is my pride and Faqr is from me.

هر که از خود گم شود یابد خدا
نیست آنجا ذکر و فکر و مثل و جاه

Meaning: One who forgets himself, finds Allah. Where there is Allah, there is neither any zikr or meditation nor precedent or honour.

بے مثل را مثل بستہ کیشود
هر که بندد مثل آن کافر شود

Meaning: How can the Incomparable and Unprecedented be likened to any precedent. Whoever does so, becomes infidel.

Allah says:

﴿وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾ (الكهف-24)

Meaning: Do the zikr of your Holy Lord when you forget (*everything*). (Al-Kahf-24)

The Murshid blesses the true seeker with four levels on the very first day of spiritual persuasion. First is the level of bringing messages from the Divine presence. Second is the level of possessor of enlightened sight Arif. Third level is the power to meet the Khidr physically as well as spiritually. Fourth is the level of man of effective words and man of command. The Murshid who is deprived of these attributes is far away from the marifat of Faqr and Divine Oneness. His disciples are like animals. Whoever has cognition of the knowledge of spiritual substitution, becomes munificent due to his eternal level of Divine beneficence and grace. The Arif Billah has got perfect Divine Oneness due to absolute proximity to Allah, ultimate marifat and Divine inspirations. There are five levels of spiritual substitution which may exchange with one another. One who crosses all these levels becomes eternal, unregressable and independent of seizure. The Arif having closeness and union of Allah knows them, they are; level of spiritual substitution of pre-existence, spiritual substitution of eternity, spiritual substitution of the hereafter, spiritual substitution of annihilation, spiritual substitution of immortality. Only an Arif who is man of talismans can reveal upon the seeker these five treasures of talisman of spiritual substitution of the existence as he has substituted his being with the Divine Essence. Hence, only he has complete knowledge of the maze of spiritual substitution and he has all its solutions. Allah says:

﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾ (العلق-5)

Meaning: (Allah) Taught man (*all that*) which he did not know. (Al-Alaq-5)

The proficient of this human knowledge is the best and perfect human i.e. the Insan-e-Kamil, about whom Allah says:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً (البقره-30) ❀

Meaning: I am about to place My representative on the earth. (Al-Baqarah-30)

Allah says about the scholars of this inspirational knowledge:

هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ (البقره-2,3) ❀

Meaning: (*Quran is*) Guidance for the people of Taqwa. They are those who believe in the hidden. (Al-Baqarah-2,3)

The true seeker elevates to the level of Hazrat Rabia of Basra and Sultan Bayazid Bastami on the very first day by the benediction of Ism-e-Allah Zaat, as he gains seven contemplations, seven authorities, seven attentions, seven meditations, seven times the blaze of love of Allah, seven times the warmth of Noor due to the Divine closeness and presence, seven treasures of Jamiat and seven knowledges such that each knowledge contains seventy thousand more knowledges. The tasawur of Ism-e-Allah Zaat immerses him in the Noor of Allah and confers the spiritual power to meet the souls of the shrines. He is blessed with Divine observation during mystic endeavours, Divine love during hard work for the sake of Allah, Divine secrets during mystic struggle, secret of the secrets and unveiled vision as the reward. His heart is enlivened, soul is blissful, nafs is destroyed and he gains the Divine treasures without any pain or hard work. The true seeker achieves all these objectives during a week or at the end of week by learning five lessons of Divine presence through the tasawur of Ism-e-Allah Zaat, then nothing remains hidden from him. Only Allah! Everything other than Allah is lust.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ meaning: “In the name of Allah the most Merciful, the most Beneficent”. First lesson of Divine presence gained through Ism-e-Allah Zaat is to have spiritual flight and view the pre-existence and encompass it. Second lesson is to have

spiritual flight and view the eternity and inwardly remain between the states of fear and hope, this would let the nafs of the seeker retreat and abstain from greed, jealousy, conceit, arrogance and sensual desires. Third lesson is to have spiritual flight and view the entire world, hence all the treasures of the world come under the command of the seeker and his heart becomes indifferent to the world being fully sated. Fourth lesson is to have spiritual flight and view the houries and castles of the hereafter. Fifth lesson of Divine presence gained through Ism-e-Allah Zaat is to have spiritual flight of the world of Divinity and acquire the marifat, passion and closeness of Allah and access the Divine Oneness. Hence, the seeker renounces all that is related to the material world and is just emulation. Afterwards, by the benediction of the Divine presence gained through kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ or through the verses of Holy Quran, ninety nine beautiful names of Allah or thirty alphabets, the seeker gets the privilege of meeting the souls of all Prophets, Saints and angels.

وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ أَجْمَعِينَ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۝

GLOSSARY

Aab-e-hayat	The vital water which gives eternal life.
Abdal	Rank of Saints
Ahl-e-Sunnah-wal-Jamat	The section of Muslims who follow the entire Sunnahs of the Holy Prophet. It includes all the four true and basic schools of thought i.e. Hanfi, Maliki, Shafii, Hambli.
Alast	Call of الاست Alast refers to the promise of souls with Allah in eternity when Allah asked them اَلَسْتُ بِرَبِّكُمْ meaning: "Am I not your Sustainer and Provident?" The souls replied, قَالُوا بَلَىٰ meaning: "They said yes! You are!"
Alif	Alif is the first alphabet of Arabic. It refers to Ism-e-Allah Zaat in mystic terminology.
Arif	Knower of Allah
Arif Billah	The knower of Allah who is One with Him.
Autad	Rank of Saints
Awaisi Qadri way	By Awaisi Qadri way, Hazrat Sultan Bahoo refer to the Sarwari Qadri way.
Baqa	Immortality
Bani Israel	Israel is the appellation of Prophet Yaqud (<i>Jacob</i>). His progeny is called Bani Israel.
Baqa Billah	Immortality with Allah after complete annihilation in Him.
Bayat	Oath of allegiance-When a person becomes a disciple, he hands over himself to his Murshid (<i>spiritual guide</i>) in exchange of spiritual guidance after bayat. This in fact is a pact between Allah and His slave which eternally bonds the Murshid with his disciple.
Busst	Busst is the involuntary state of expansion which engulfs the heart with ineffable joy. It results

from the Divine disclosure of Jamal (*Allah's Compassion and Beauty*).

Dawat	Dawat is purely a spiritual act in which a seeker spiritually connects and communicates with the souls of Prophets, sacred Companions and Saints to have their beneficence.
Dawat-e-Qaboor	Dawat which is recited at shrines or the Dawat which connects with pure souls.
Dawat-e-Takseer	Takseer means augmentation. Dawat is the spiritual act to meet sacred souls to seek their help and beneficence. Dawat-e-Takseer is the Dawat in which the seeker progresses by meeting the sacred souls one by one in each Dawat and eventually reaches Allah through their guidance.
Fana	Annihilation
Fana Fi-Hoo	Annihilated in Hoo. Hoo means the Divine Essence.
Fana Fillah	Annihilation in Allah.
Fana Fi Ism-e-Mohammad	Annihilation in the holy name of Mohammad.
Fana Fi Shaikh	Annihilation in the Shaikh i.e. the spiritual guide. Shaikh is synonym for Murshid.
Faqeer	The mystic. True Faqeer is the one who travels the path of Faqr and reaches its ultimate destination i.e. union with Allah. Perfect Faqeer is the Insan-e-Kamil or Murshid Kamil.
Faqr	The Divine way to the vision and closeness of Allah.
Fayakun	Whatever he says is done immediately.
Ghaus	Highest rank of Saints.
Ghinayat	Ghinayat is a mystic term which refers to a spiritual level where the seeker is sated of all desires, becomes independent of all wishes and greatly generous.
Hajj	Pilgrimage to Makkah on 8th, 9th and 10th Zilhaj
Hama Oast	(<i>Only Allah exists</i>), The school of thought of Sultan Bahoo about existence.

Haq-ul-Yaqeen	The final level of faith gained after experience.
Hayee	Attributive name of Allah, meaning: "The Eternally Alive".
Hoo	The Divine Essence. Zikr of 'Hoo' is the most powerful zikr of Allah which takes close to Him most quickly. When the lover is annihilated in Hoo, there remains no duality.
Ilm	Knowledge.
Ilm-e-Dawat	Knowledge of reciting Dawat to communicate with sacred souls.
Insan-e-Kamil	The Universal Divine Man. The Holy Prophet and his perfect spiritual successors are the Insan-e-Kamil.
Inward Parts	Just like physical body of a human has seven main parts i.e. head, chest, belly and four limbs similarly the innerself also has seven subtle parts which are; Nafs (<i>the innerself of a person</i>), Qalb (<i>the heart or inward of a person</i>), Rooh (<i>the soul of a person</i>), Sir'r (<i>the core-the Divine secret</i>), Khafi (<i>the Hidden-the Divine Soul</i>), Yakhfa (<i>the Origin-the Divine Light</i>) and Ana (<i>the Divine Essence</i>).
Ism	Name
Ism-e-Allah Zaat	Personal name of Allah which represents all His attributes and Essence.
Ism-e-Azam	The Greatest Name of Allah, in fact Ism-e-Allah Zaat Itself is Ism-e-Azam. Commonly Ism-e-Azam is referred to that most special Divine word which can solve all the problems and can reveal the hidden secrets. Sufis consider Ism-e-Allah Zaat ﷲ as the Ism-e-Azam because no word can be more powerful than the personal name of Allah.
Ism-e-Mohammad	Holy name of Prophet Mohammad.
Jabrut	The world of souls or the connecting world.

Jalal	The Divine attribute of Jalal includes all the attributes of Allah related with His Wrath, Power, Magnificence, Might, Majesty etc.
Jamal	The Divine attribute of Jamal includes all the attributes of Allah related with His Beneficence, Mercy, Benevolence, Beauty, Compassion, Kindness, Forgiveness etc.
Jamiat	Highest point of the mystic journey where all the level and ranks accumulate in the inward of a Faqeer through which he has passed through the journey. It is also the level where the seeker achieves ultimate spiritual strength, stability and peace of heart.
Kalma tayyab	Islamic declaration of faith لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ meaning: "No one is worthy of worship but Allah and Mohammad is His Messenger."
Kamil	Perfect
Khanas	The slinking whisperer which distracts from the right path by creating delusions in the heart.
Khartum	The intoxicating evil which distracts one by making one addicted of a particular bad habit.
Khatrat	The satanic dangers.
Khilafat	Spiritual succession. When a Murshid grants spiritual powers and permission to his selected disciples to take further disciples under their bayat and guide them using the spiritual powers then it is said that the Murshid has granted them Khilafat.
Koh-e-Toor	Mount Sinai where Prophet Moses used to go to converse with Allah.
Kun Fayakun	Kun is the Divine order. When Allah says "Kun" (<i>be</i>) to anything, it is Fayakun (<i>done immediately</i>).
LaHoot	The Divine world.
Lamakan	The station beyond time and space.
Li Ma'a Allah لِيَمَعَ اللَّهُ	Where there is no one between Allah and His slave. This term is extracted from the Hadith of

the Holy Prophet ﷺ **لَا يَسْعَى فِي مَلَكٍ مَّقْرَبٍ**
 Meaning: “There are times of my such closeness to Allah where neither an angel nor any Messenger can come between us.”

Majzoob	The Saint lost in Divine meditation, one who cannot tolerate the effects of Divine refulgences and loses his senses.
Malakut	The world of symbolic forms or the angelic world.
Marifat	Gnosis, the knowledge of Allah gained after His closeness and vision.
Mashq marqoom-e-wajudia	Practice of inscribing Allah's name on body in a particular manner.
Meraj	Ascension to Allah.
Mohiyyuddin	Appellation of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani meaning: “One who gives life to religion”.
Momin	True believer
Muraqbah	Muraqbah is a spiritual act of concentration and meditation.
Murshid	The spiritual guide
Musamma	One upon whom the Ism (<i>name</i>) is applicable, the Essence.
Nafs	The baser self of a person which traps him in wrong desires and prevents him from travelling towards Allah.
Nafs-e-ammarah	The ill commanding inner self. This is the lowest level of nafs.
Nafs-e-mutmaina	The satisfied inner self. The nafs (<i>innerself</i>) has four levels on the basis of purification. The lowest level is nafs-e-ammarah i.e. the ill commanding innerself which commands to commit sin. When it improves it becomes nafs-e-lawamah i.e. the repenting innerself which repents after committing sin. On purification by the perfect Murshid it becomes nafs-e-mulhima i.e. the inspiring innerself

which warns before committing sins. On raising to the highest level it becomes nafs-e-mutmaina i.e. the satisfied innerself which is never inclined towards sin.

Nasut	The physical world
Noor	The Divine light
Olul-Amar	The man having authority and command.
Panjtan Pak	Title for the five most sacred entities i.e. the Holy Prophet, Hazrat Ali, Hazrat Fatima, Hazrat Imam Hassan and Hazrat Imam Hussain.
Paras	The stone which turns everything into gold that touches it.
Pir	Pir is synonym of Murshid, the spiritual guide
Pir Dastgeer	Appellation of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, meaning, "One who holds hand and patronizes".
Qabz	Qabz is the spiritual state of contraction in which the heart is firmly gripped by the fear of Allah. It results due to the Divine disclosure of Jalal (<i>Allah's Majesty and Wrath</i>).
Qadri order	The mystic order of Shaikh Abdul Qadir Jilani
Qayyum	Attributive name of Allah, meaning: "Forever Sustained".
Qibla	Direction towards Kaaba, symbolically refers to the right direction i.e. the direction towards Allah.
Qudsi Hadiths	Words of Allah told by the Holy Prophet.
Qutb	Spiritual pivot, rank of Saints.
Rab	The Holy Lord, Sustainer and Master.
Rehman	Attributive name of Allah, meaning "The most Compassionate"
Sadat	Plural of Syed, descendants of the Holy Prophet from Hazrat Ali and Hazrat Fatima.
Sahw	Sahw is the state of sobriety. It is returning from the state of spiritual intoxication to oneself after

	having been absent from oneself whilst intoxicated with the love of the Divine Beloved.
Salat	Prayer which is obligatory upon the Muslims to say five times a day in particular manner. Salat is a way of connection between Allah and His slave.
Sarwar-e-Alam	Leader of the world.
Saum	Fasting in the holy month of Ramadan
Shariah	Shariah is the set of Islamic laws which includes obligations like prayers, fasts, zakat, and hajj as well as virtues like telling the truth, fulfilling promises, veiling of women from strangers, helping the needy etc. Shariah also forbids evils like making partners with Allah, cheating or lying with others, theft, adultery, backbiting, blaming others wrongly etc.
Sidq	Attribute of truthfulness which is possessed by all Prophets, sacred Companions, perfect Saints, Arifs and Faqeers.
Sirat bridge	The narrow bridge in hereafter that provides the only approach to heaven.
Sir'r	The core of human inward which contains the Divine secret.
Sukr	Sukr is the state of spiritual intoxication. It is the state of absence of self-awareness brought about through a powerful spiritual influence such as immersion in the zikr of Allah, attention of the perfect Murshid, deep emotions of love for the Divine Beloved.
Sultan	The king
Sultan-ul-Arifeen	King of all Arifs.
Sultan-ul-Azkar	The king of invocations, the zikr of Ya-Hoo.
Sultan-ul-Faqr	Hazrat Sakhi Sultan Bahoo has mentioned seven Sultan-ul-Faqr souls in Risala Roohi Sharif. Six of which are: Hazrat Fatima razi Allah anha, Hazrat Hassan of Basra, Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, his son Shaikh Abdul Razzaq,

Hazrat Sakhi Sultan Bahoo and Sultan Mohammad Asghar Ali, while the seventh soul has not manifested in this world yet. Sultan-ul-Faqr refers to the Universal Divine Man (*the Insan-e-Kamil*) of an era who is the heir of the Divine Trust of Faqr and is appointed on the throne of Divine guidance and persuasion as the perfect Murshid to guide the seekers of Allah on the path of Faqr. He is Sultan-ul-Faqr because he has complete authority over Faqr. Sultan-ul-Faqr is the highest level of Faqr.

Sultan-ul-Waham	Waham is the inward state of spiritual connection and esoteric communication with Allah. It is possible only through the medium of Murshid Kamil that is why Murshid Kamil is called Sultan-ul-Waham i.e. King of inward conversation.
Syeds	Progeny of Hazrat Ali and Hazrat Fatima.
Tafreed	Tafreed means negation of one's own self.
Tajreed	Tajreed means negation of everything other than Allah.
Taqwa	Taqwa literally means to have fear of Allah, abstain from sins and adopt pious deeds, but in reality Taqwa is a state of heart's closeness to Allah. Taqwa refers to inward purity of a person which ultimately leads to have the vision of Allah
Tasawwur	Particular way of contemplation
Tauheed	Oneness of Allah
Vasvasa	The evil suggestions.
Waham	Waham is the inward state of esoteric connection and spiritual conversation with Allah which is possible only through the perfect Murshid.
Ya-Hoo	Zikr of "Ya-Hoo" is sultan-ul-azkar i.e. the king of invocations. It is the most powerful zikr of Allah which takes close to Him most quickly. When the lover is annihilated in Hoo, there remains no duality.
Zaat	The Essence

Zakat	Obligatory charity
Zakir	One who does the zikr, the reciter or invoker.
Zikr	Repeated invocation of name of Allah.



امیر الکونین

فارسی متن

Ameer-ul-Kaunain

Persian Text



امیر الکونین

فارسی متن

Ameer-ul-Kaunain Persian Text

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى حَبِيْبِهِ سَيِّدِ الْمُرْسَلِيْنَ وَعَلٰى اٰلِهِ
وَآخِصَالِهِمُ اَجْمَعِيْنَ ۝

بعدہ میگوید مصنف تصنیف غالب الاولیاء عارف خدا و امام بحضور مصطفی صلی اللہ علیہ وآلہ وسلم ارشاد دست بیعت کردہ تعلیم
تلقین محمد رسول صلی اللہ علیہ وآلہ وسلم و دست گرفتہ مرید حضرت شاہ محمدی الدین ولی اللہ قدس اللہ بزرہ العزیز غلام قادری
سروری خاکپائے سروری قادری طیب القلوب با معالجہ شفا بخشندہ چہرہ وجود را با مطلوب بندہ با حقو فیانی حوولد
حضرت بازید عرف اعوان ساکن قلعہ شور در زمانہ محمدی الدین غلام محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم با خلاص بالیقین
اورنگ زیب بادشاہ عبید اللہ رقیق نگاہ چند کلمات مشتاح المسماوات از گردانندہ قفل کل کثابتہ ہر مشکل۔ این کتاب را
امیر الکونین نام نہاد و خوانندہ را حاکم اولی الامر فیانی اللہ فی حجاب اللہ تعالیٰ بعین خطاب دادہ شد۔ تصنیف این کتاب تصوف
از قرآن تفسیر است با تاثیر۔ از مطالعہ صاحب مطالعہ میشود روشن نمید و ظاہر تصرف گنج دنیا تمام عنایت و باطن تصرف گنج
معرفت اللہ ہدایت۔ ہر کہ از این کتاب نکتہ حاصل کند و در مجلس محمدی صلی اللہ علیہ وآلہ وسلم نشود و اصل بلاکت احوال
برگردن او و بال قولہ تعالیٰ

وَأَمَّا السَّائِلَ فَلَا تَنْهَ ۝ وَأَمَّا بَعْضُ مَن لَّيَكَ لَحَدِيثٌ ۖ

ایات

در یک تصرف ہر تصرف یافت گنج	باعطا مرشد در روز پنج
ہر ورق گنج است اکیر و کرم	ہر کہ خواند بالیقین آزا چہ غم
از مطالعہ باخدا با مصطفیٰ	واقف اسرار گردد از الہ
ذکر را بگذار مذکورش مکن	غرق فی التوحید شو از داز گن

ہر کہ یابد کند کن عامل بود در حقیقت معرفت کامل شود
 این مراتب کاملان از حق عطا روز اول شد سبق علم از خدا
 این مراتب غرق است لایحتاج فقیر است۔ بگویند امیر است۔ کیہم ایاست کہ گنج محبت درویشان است۔ ہر کہ
 خواند اللہ از محبت درویشان نیافت خراب حال دوام پریشان است۔ اولی الامر فقیر است۔ اگر بادشاہ قیل اللہ تمام عمر
 تصرف کند و طلب فقیر اولیا اللہ راناید۔ و اگر فقیر اولیا اللہ میخواہد ملاقات بادشاہ را تو چہ قرب اللہ فقیر چنان جذب کند و
 بادشاہ را چنان با تو چہ یککہ کہ بادشاہ پائے بہر نہ با عزت تمام مثل حلقہ گوش غلام دیدہ حاضر بلیدہ پس معلوم شد کہ کل اللہ در
 حکم فقیر فی ولی اللہ است۔ پس فقیر باید کہ در حکم فقیر ہر دو بہمان در قید تصرف در آید فقیر فیض بخش تمام است۔ این
 گداز فقیر اند کہ یہ نفسہ اسیر۔ فقیر حاکم امیر اگر مغفل گداز را خواہد ربح مسکون ہفت اقلیم بادشاہ سازد و اگر ہفت اقلیم
 بادشاہ را معزول سازد قائم مقام بنماید۔ این خدمات بر فقیر کون امیر اہل ذات است۔ عجب مدار۔ ہر کہ حرکت و
 شرف یافت از فقیر یافت۔ ہر کہ منکر از درویشان فی الدنیا و الآخرہ خراب احوال دوام پریشان۔

شرح دعوت

فقیر محصور دوام و دو علم دعوت عامل کامل تمام۔ اولی الامر آزا گویند کہ امر او بارتشت خود لسان الفقہ آد سیف الحلیہ سخن او کن ہر چیز ی را کہ بگوید خدا بامر اللہ تعالیٰ بشود خواہ ز دخواہ دیر۔ فقیر رادل محصور دوام۔ دوام بہ دعوت پیغام حصول بہام و اولی الامر نیز آزا گویند کہ امر او بر ہمہ کس غالب۔ پیچ کس بروی غالب نگردد خواہ تنہا باشد خواہ بالکثر۔ پس معلوم شد کہ فقیر از امر باعد است و امر خدا راست و غالب۔ **قَوْلُهُ تَعَالَى وَاللَّهُ عَلِيمٌ عَلَىٰ أَمْرِهِ ط**۔
این امر دعوت غالب است کہ مخالفت شیطان است و موافق رحمان است۔ خوانندہ دعوت فقیر روشن ضمیر بین العیان بہ حاجت بیان است۔ مرد ناقص رنج غمش و مرد کامل گنج بخش و ازین دوام بہ نظر نفسی بی و جدا ز معرفت۔

شرح فقر

آخر استہا فقر پیست ؟ چنانچہ قال کن بحال من کفی علیہ محتاجی ۔ پس معلوم شد این مدعیان افت زان کہ دوی فقر میکند ۔ یعنی بحال فقر ریدہ و بعضی بحال فقر و بعضی با حوال فقر و بعضی افعال فقر و بعضی افعال فقر از ہزار کس باشد کہ معرفت لا زوال سلطان الفقر یہ وصال کن جمال فقر ریدہ ؟ مشاہدہ فقر ریدہ ۔ پس معلوم شد کہ باریانہ خود را پوشیدہ اند بہ فقر تمام از ہزار کس باشد کہ ریدہ بہ فقر تمام ۔ آخر فقر کہ اگر بندہ فقر پیست ؟ فقر یک راست کہ نام آن سلطان

الفقر دوام بہ نظر اللہ منظور طرفہ زد حاضر خود نہ خداوند از خدا جدا نیست فقر نور صفا فقر یک ملک عظیم است از قرب اللہ با جمیع قدیم است۔ در آن ملک فقر هرگز دائل نشود نفس امارہ و دنیا لیم و شیطان رجم۔ ہر کہ در ملک فقر در آید و دائل خود۔ و تمنی کحلہ کآن اویٹا۔

پس معلوم شد کہ از ملک فقر بہر متعلقہ چنانچہ متعلقہ ازل و متعلقہ ابد و متعلقہ دنیا و متعلقہ عقبی۔ ہر کہ بہ ملک فقر رسد برین ہر چہا متعلقہ حاکم شود و حکم اتمام کو بین بشل غلام۔ فقر غنی است و اعلیٰ متعلقہ در نظر فقیر نفس و گدا۔ این است مراتب فقر اے احق نبی حیا۔

بیت

فقر را من دیدہ ام پسیدہ ام ہر حقیقت فقر را خوش دیدہ ام
دائیکہ محمد پیغمبران بہ مرتبہ فقر التجا آوردہ و نیافتہ کن تمامی فقر را حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بردہ و فقر با امت خود سپردہ۔ این فقر محمدی بہ فقر محمدی صلی اللہ علیہ وآلہ وسلم فقر فیض است۔ فقر را سہ مراتب است۔ غزا گنج غیب الغیب بسیار بشمار۔ ابتدا ازل قدم طریق است و دوم قدم تو بد است ہر مقام و منزل کہ میدانہ ہر وقت کہ خواہد خود را با توجہ برساند این تو بد تو فقیق است۔ سوم قدم فقر غرق فنا فی اللہ نور و در مجلس محمدی حضور تحقیق است۔ فقر را کہ قلب نور و قابل مثل کوہ طور و خود کلیم اللہ جواب با صواب مثل موی صلاۃ اللہ با ذکر مذکور۔ پیر مرشد کہ این چنین مراتب قوت ندارد و ندانند ہر آنکس احق است کہ نام خود را پیر و مرشد خواند۔ پیر زن مرید بسیار است۔ پیر مثل حجام موئے بر بہ مقرر اش بشمار است۔ پیر باید بے نیاز۔

علم و دعوت تبلیغ بر ہنرمقام یافت با تصور علم قرب معرفت فی اللہ حضور و علم تصرف بتا باللہ نور و اور بر کل مخلوقات کہ غرق فی مع اللہ ہدایت است۔ و دیگر صورت ہر یک را میشود و آن صورت کہ بحسب دنیا دل سیا و کہ سر بدعت است۔ از مجلس پیغمبر بینندہ را دوم مراتب فاضل شود۔ یکے قرب دوم در آن قرب توفیق از نظر پیغمبر صلی اللہ علیہ وآلہ وسلم تحقیق۔ بعضی را مقام جمالیات و بعضی را مقام جلالت۔ از جمالیات جمعیت محمود و از جلالت جذب مجذوب و دود۔ پس مجلس و دیدن پیغمبر صلی اللہ علیہ وآلہ وسلم مثل حک است محقق شود و وجود کاذب و صادق۔ مراتب مشرف حضوری پیغمبر صلی اللہ علیہ وآلہ وسلم حاصل کردن از حاضرات اسم اللہ ذات است۔ اللہ پس ماموی اللہ یوس۔

بدانکہ اگر جمیع ثواب حج میشود و قی قادر۔ پیغمبرین دعوت راکل الکلید مع معرفت توحید حاضر است۔ از قرب اللہ ذات فقیر غزا گنجی خزان اللہ و اللہ غالب بر کل اللہ لا یحتاج التجا بہ کس نیارد۔ از مرشد کامل طالب صادق را مراتب تنصیب شود۔ ظاہر گنج غنایت و در باطن تصرف ہدایت روز اول سبق میدہد۔ طالب ازین کتاب مطالعہ روشن ضمیر لوح

میکشاید و از مطالعه ضمیر مطالع العلوح محفوظه میرآید و از مطالع العلوح محفوظه طالع مردم از نیک و بدی نماید - مصنف منفر مایه
که این مراتب بنجم درویش است که از غلبات گازریش است نه صداقت کیش - بداند که پیر و مرشد که اول سلک سلوک راه
قرب الیه شده بی مجاهد و گنج بی رنج محبت و معرفت بی سخت رازی بی ریاضت مطلب بی طاعت توفیق تحقیق نورسور - این
جمله مراتب در حاضرات ناظر است - جمله آیات قرآن تفسیر بیان یکبارگی علم علوم عیان تماشا بر پشت ناخن بی بیند هر دو
جهان حاضرات ناظر است که در قلب قالب از حاضرات شهود حیات - مرشدی و پیری و فقری و درویشی و اوایل بی و عارف
خدا اهل علم دعوت علما باللہ و اصل ولی اللہ حاضرات ندانند هر اسکن آهن است که نام خود را صاحب باطن پیر و مرشد خواند -
حاضرات ناظر است چند قسم است و بی چند اسم است و چند روم است - اصل حاضرات و اصل حاضرات و اصل و قرب اللہ
جمعیت - توحید مطلق محض از حق و یقون کم کل و جز واضح گردد معلوم آنچند در قیود محفوظ است رقم روم - حاضرات بیخ قسم
است - اول حاضرات وجود دوم حاضرات موجود سوم حاضرات مطلوب جمع مطالب مقصود چهارم حاضرات حاضر آوردن
کل مخلوقات بر توده هزار عالم آنچنان فیکون و معبود بنجم حاضرات دنیا نفس شیطان مردود - این را بیخ گنج دینی و دنیوی
میکشوند - مرشدیکه از حاضرات طالب اللہ راه مراتب کلمه نصیبات و از حاضرات با توفیق هر مراتب کلمه تحقیقات عود و جاه
درجات حیات و مemat معلوم شد که مرشدی ناقص تا تمام تحقیق گرفتن اذن مرشد بر طالب حرام است که طالب راه بی
جز حضوری حاضرات ناظر است با ذکر کلزم اقباضه کاشخ و در وظائف بیخ مطلب زرد اگر چه تمام عمر ریاضت سالها سال بکشد
درین مراتب طالب ناقص نام است - پس درین خامش شد که نام است - در عالمی و مریدی و پیری و شمارا
یام است - مرشد کامل دست برده بخسور کلمه از جمیع حوادث بگواند طالب اللہ را طرقت و بخسور رساند و ناقص مرشد را موز
فردا و نداند کند و مرشد کامل بتوجه یکبارگی بخسور برده - راه دیگر همه سالها سال ریاضت طلب اگر چه ذکر و بی باشد و یا بیک
قلب و راه حاضرات تصور اسم اللہ ذات توفیق کلید است کل و جزا کشاید تحقیق و نصیب نماید و مرشد بنجم رفیق -
و اینکه جمیع ملاقات و حوادث نفسانی شیطان در یک خانه جمع کنند گلیان دنیا است - پس همچنان نزار معرفت و گنج توحید
و گنج نور گنج قرب حضور هر یک در وجود انرا نام موجود است - کلید خزان گنج وجود حاضرات اسم اللہ ذات - هر که حاضرات
اسم اللہ ذات میدانند از اسم اللہ ذات متوانند فی دنیا و الاخره بے نیاز و لا یحتاج ماند - اَلْفَقْرُ لَا یَحْتَاجُ اِلَّا اِلٰی
اللّٰهِ

بیت

ہر کہ این راہ نداند لاف زن ہر کہ داند حضرات آن جان من
حضرات نفس با نفس ہمن سخن شود و حضرات قلب با قلب ہمن سخن شود و حضرات روح با روح ہمن سخن شود و حضرات محمد

باسم محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم ہم سخن شود و حاضر است اللہ مع اللہ الہام ہم سخن شود و حاضر است انتہائے فقر کل مقامات درجات۔ اللہ بس ماسوی اللہ ہوس۔ حاضر است در مراتب نعم البدل است و نعم البدل مراتب معمار اسم قادر کی میج و وجود طلسمات صاحب طلسمات حاضر است بکثایہ بعین عین بینما یید۔ این حاضر است تصور حضور شہوار قبور۔ بدانکہ فقر اسہ مراتب است۔ ساکن مکان لاهوت، مشرف معرفت انوار دیدار، قوت حی دارین لایموت لب بلب بہتہ دوام سکوت غرق فی التوحید نہ اعتیاج طالب دارد و نہ مرید۔ ہر کہ طالب مرید طلب اللہ کند بخسوری رساند و سائل را محروم نگداند۔ بدانکہ حاضر است از کلمہ طبایات لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ روز اول بین مرید۔ فقیر از مراتب فقیر بر نفس امیر روشن ضمیر را مراتب فیا و بقا۔ مرد آن است کہ اول نفس را راست گرداند۔ در معرفت حضور مشاہدہ کہ اعتیاج ثمانہ تمام عمر مجاہدہ۔ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ ط مَنْ عَرَفَ نَفْسَهُ بِالْحَقِّ فَقَدْ عَرَفَ رَبَّهُ بِالْحَقِّ۔

شائق نفس با تصور اسم اللہ ذات فیا و بقا شائق رب باروح بقا از بقا۔ این است ابتدائے عارفان ای مردہ دل بے حیا و فقیر اہل روح را پید نشان است؟ بحان تن چنانچہ ملاقات بارو عانیت احوال من۔ ہر کہ اہل نفس در باطن اہل روحانیت ہم صحبت شود در نفس و حدیث ذکر مذکور بعین حضور باشعور یعنی در باطن غرق فی التوحید نور در مجلس محمدی صلی اللہ علیہ وآلہ وسلم یکدم جدا نشود ہمیشہ حضور ہر دوام و ظاہر ہم سخن با مردم عوام۔ این است مراتب عارفان ای احمق خام! فقیر صاحب شریعت مثل شیر کہ آن را شرف از شریعت محمدی صلی اللہ علیہ وآلہ وسلم با قرب رحمن است و فقیر اہل بدعت مقرب صاحب شیطان است۔ فقیر صاحب شریعت بخدا ایگہ ذات و فقیر اہل بدعت بچون گد دیوانہ است۔

این اکثر نوعی فقری کند این فقری نیست۔ نام ایشان گدا و با نفس ہوا۔ محروم از باطن معرفت خدا۔ بہرہ در سائل بی حیا ریش تراشیدہ۔ تمام عمر از طریق معرفت راہ ندیدہ کہ بی دیدہ عقب لغمہ دیدہ۔ این چنین اہل بدعت فقر سواد الوجوہ رویاہ روز و شب در شراب گناہ بی خبر از احوال روحانیت ارواح۔ محروم از معرفت و حدانیت لقاد بی خبر در باطن از مجلس حضرت محمدی صلی اللہ علیہ وآلہ وسلم۔ مشرف دیدار محمدی صلی اللہ علیہ وآلہ وسلم بینندہ و زیارت کنندہ یکبارگی۔ بمراتب عارف عیان محمود یا یکبارگی۔ بمراتب مجذوب و یا یکبارگی۔ بمراتب محمود و یا یکبارگی۔ بمراتب محبوب مردود۔ حکمت اینست کہ در دیدن مجلس نبوی صلی اللہ علیہ وآلہ وسلم هیچ شک نیارد کہ آنچہ مجلس بہشت سرشت۔ در مجلس حضور نفس و حدیث بذکر مذکور در مجلس نبوی صلی اللہ علیہ وآلہ وسلم اینکہ دمر مراتب شد محمود و مرد کہ مجلس نبوی محک است پوشیدہ کذب میگردد از وجود ظہور پوشیدہ صدق صادق را بدیدن مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم۔ وجود صادق را وجود نور و طالب صادق دوام در مجلس محمدی صلی اللہ علیہ وآلہ وسلم حضور لازوال۔ پس معلوم شد کہ مجلس محمدی صلی اللہ علیہ وآلہ وسلم بہشت سرشت است

و در بهشت اہل پاک باشد۔ پدید بخش و جیہ مہم را رکنہ ہونی دنیا و شیطان کافر اوقات نیست کہ در مجلس محمد صلی اللہ علیہ وآلہ وسلم و در بہشت و در کعبہ و در مدینہ منورہ و ضہ مبارک مدخل شود۔ و شیطان را قدرت نیست کہ صورت حضرت محمد صلی اللہ علیہ وآلہ وسلم و صورت قرآن با حروف و صورت شمس و صورت قمر و صورت کعبہ و صورت مدینہ و صورت اصحاب کبار و صورت شاہی الدین پیر دہلی ہرگز نتوان شد۔ از غلہات ہدایت آنصورت کہ غرق لی مع اللہ ہدایت است و دیگر صورت ہر یک را می شود آنصورت کہ بہ حب دنیا دل سیاہ نہ بدعت است۔

بدانکہ اگر جمیع ثواب انبیا و اہل بیت علیہم السلام از حضرت آدم تا خاتم النبیین محمد رسول اللہ صلی اللہ علیہ وسلم جمع می شود و ثواب جملہ اولیا اللہ و شوق قلب آنچہ صاحب منصب مراتب ولایت ہدایت جمع میشود و ثواب جمیع فرشتگان و ثواب جمیع مومنان و مسلمانان و ثواب جن و انس و فائز جمیع مجموعہ کیے جمع کنند، آن را ثواب حنات عظیم و برگزیدہ سر ثواب و برگزیدہ سر حنات و برگزیدہ عظیم تصور اسم اللہ ذات مراتب حضور است۔ و سر جملہ کتابان آنچہ فاسقان و گناہ گاران و کافران و مشرکان و کاذبان و ظالمان آنچہ اہل گناہ گمراہ ہمہ زمین است جملہ گناہ کیے محمل کنند، آن را گناہ کبیرہ گویند۔ پس غفلت از خدا و دوری سر گناہ کبیرہ است فوق البیہ۔ پس مجلس اہل دور و اہل حضور راست نیاید۔ پس معلوم شد کہ قصہ خوانی و افسانہ وانی راہ دیگر است و یکدہ شان فی اللہ را بانی راہ دیگر است۔ مجلس اہل یکدہ و اہل یکدہ راست نیاید۔ این ہمہ مراتب برکت از علم نور است و آنست علم نور کہ عالم را مشرف کند حضور۔

بدانکہ حضوری نیز دو قسم است، حضوری کہ بہ تصور اسم اللہ ذات لازوال است با قرب وصال است و بہ تصور اسم اللہ ذات آنچہ حضوری از ذکر فکر مراقبہ با اعمال جوارح می شود ناقص را این ہمہ و ہم خیال است از شامت مرشد ناقص کہ مبتدی را از سرگرمی احوال است تصور نیز دو قسم است تصور با مشاہدہ حضوری تحقیق است کہ قرب با توفیق است و از تصور بہ حضوری از تاثیر شیطان و ہوائے نفس زندہ است۔ بدانکہ لذت ازل با جمیع متفق لذت ابد است و لذت دنیا متفق حور و نعمت بہشت متفق عقی است۔ چون لذت پیغم معرفت نور خدا و وجود طلوع زندہ ہر چہ لذات را از وجود بیرون شد۔

ایات:

لذت دیدار بہ دیدار دہ لذت دیدار بر دل من بہ نہ

ہر کرا لذت نشد وحدت لقا لعننی بر زندگی آن بے حیا

قوله تعالى وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى -

قطعہ

بے خبر از معرفت اہل از رقیب
دل سیاہ شد ز دنیا عز و جاہ

بہ بین رحمت پُر از ہم ذات نورش

ہر کہ این جائ نہ بیند بے نصیب
روئے سیاہ بہ بود از دل سیاہ
اگر بیائی بہ بین و اگر نیائی در قید شطان لعین بہیت
بہ بین قدرت بہ بین وحدت حضورش
اللہ بس ماسوی اللہ ہوس۔ مثنوی:

چنانچه میکنی از مردمان حجاب اینجا
یعنی از عین بیستم نیست پرده
چو زنده قلب روح و نفس فانی
مشرف شد حضوری راز داند
وجود و اصلان زان گشت قائم
ز غیر حق همه از خود بریده
حضوری با حضور است نور با نور
حقیقت حق رسیده عین راز است
قلب قالب ز وحدت حق بقا شد
لااوت و لامکان نهایت با بمل است
به بیستم سر پنهان آشکارا
که غیره لاسوے از دل سلب کن
سری از تن جدا کن راهنمائی
که اول و آخر و از هو لقا شد
میان از هو به بند یافت باهو
بجز یاهو با هو نیست گردد
ز خود رفته شود با حق وصال است

اگر حجاب کئی از خدا فرشتہ ثوی
 بہ بین امروز بچوں گویند فردا
 یہ نیشم با چشم عین العیانی
 مثل بستہ بصورت کی تواند
 ز نَحْنِ اقْرَبُ شود پیغام دائم
 فقر آسکس کہ آنجا من رسیدہ
 ماندہ احتیاج ذکر مذکور
 ماندہ هیچ پدہ چشم باز است
 زنی دولت بیدہ حق لقا شد
 نہ آنجا علم نہ غوغای قاتل است
 ماندہ بر دلم افسوس مارا
 ود دلی رائیت راہ یکدل طلب کن
 بیا اے طالباً بے سر بیانی
 باھو با ہو فنا با ہو بقا شد
 کہ ہو عینک شدہ بہ چشم باھو
 کسی منکر ز ہو مردود گردد
 مثل بستہ بمثل بیستال است

ہر کرا لی مع اللہ غنی اللہ باقرب اللہ است باعلیٰ جوارح ذکر فکرمورد و غنائف روئے آوردن آنرا اعتناء است۔ غوث قطب مثل امرا و فقیہ مقرب الحق مثل بادشاہ است۔ بادشاہ را باعدل نفس درکار است آنرا محنت و مشقت چہ درکار است۔ این

راہ بگنگوئے تعلق ندارد، مشرف حضوری رو برو۔

قوله تعالى: فَأَيُّهَا تَوَلَّوْا فَتَحَهُ وَجْهَ اللَّهِ

ہر طرف بینم بیایم ذات نور
الہیئس ماسوی اللہ ہوس۔ ہیئت:

روشن ضمیر را چہ غم از اختلاط غلغ
این مرتبہ وحی القلوب است۔ ہیئت

تا گل پڑ مشو کہ دیگ نہ ای
مگر کامل کہ خوردن او مجاہدہ و خواب او مشاہدہ۔ این مرتبہ وحی الروح است۔ ہیئت

پو معہہ بود غالی از طعاع
مگر مکمل کہ خوردہ تا خوردہ برائے سیری و گری برائے مستی و ہوشیاری برائے خواب و بیداری برابر۔ این مرتبہ وحی البشر است۔

ہیئت

غام را مستی بود و ہم از خیال
مست را ہوشیار گرداند وصال

مگر اکمل کہ علم معرفت حاصل نہ مرکب حاصل۔ این مرتبہ وحی الزمان است۔ آورد برود پیغام از قرب اللہ حضور معرفت از اللہ از مجلس حضرت محمد صلی اللہ علیہ وآلہ وسلم۔ اولیا اللہ علیا باللہ پیغام ہر مدام نہ مرتبہ پیغمبر الصلوٰۃ والسلام۔ پس لائق دعوت خواندن ہر آنکس باشد کہ پیغام از پیغمبر حضور وجود نور مغفور بمد نظر اللہ منظور۔ با جواب سوال التماس عرض در مجلس محمد صلی اللہ علیہ وآلہ وسلم باز کہ مذکور این است دعوت خواندن۔ اللہ بیس ماسوی اللہ ہوس۔

پداند کہ در مجلس محمدی مدخل شدن مجلس حاصل کردن و در باطن ہم صحبت و ہم سخن و بروقت خواہد آورد برد التماس جواب و سوال بحضور مشرف قرب محمدی صلی اللہ علیہ وآلہ وسلم با وصال لازوال و اوقت احوال از حاضرات اسم اللہ ذات و تصرف آوردن مشرف محمدی صلی اللہ علیہ وآلہ وسلم شرف آسان کار است، لیکن خوئے بوئے خلق، ملک علم، ترک توکل ارادت سعادت، حکم اجازت ہدایت، فقر، غنا، بیت فناء، بقا، رضا، صبر، حیا، محمد صلی اللہ علیہ وآلہ وسلم در تصرف آوردن، خیلی مشکل دشوار است مگر بخش عطاے پروردگار و مرشد رفیق با تو فیض تحقیق غالب الامر سابقہ سالار۔

المطلب آنکہ گنج دین دنیا تصرف و تصور معرفت از اللہ غرق فانی اللہ و ذکر فکر مراقبہ کاشف تجلیات سیر مقامات ہر ذہ ہزار عالم متحرک است و جز در قرض قیہ خود آوردن آسان کار است لیکن حوصلہ وسیع در وجود نگاہ داشتن مشکل خیلی دشوار است۔ از رنج و ملامت و غیبت آزار از خلق آزرده مشو۔ از خلق بار بردار و خلق را نیاز ار کہ رنگاری در کم آزاری است۔ دانیکہ از

غَايَتُ شَكَايَتِ كَافِرَانِ وَكَذَابَانِ وَمُنَافِقَانِ وَحَامِدَانِ حَضْرَتِ مُحَمَّدٍ رَسُوْلِ اللّٰهِ عَلَيْهِ وَآلِهِ وَسَلَّمَ مِثْرَ مَوْدٍ يَأْتِيكَ رَبِّ
مُحَمَّدٌ لَكَ يَتْلُقُ مُحَمَّدًا ط

پس دیگری چه باشد که دم زند۔ ہر کہ تمامی معرفت فخر دایت ملک ولایت برسد مردمان آزاد یواند خطی میگویند و اہل خانہ از الحق خوانند کہ چشم حقیقت معرفت آزد اند۔ غی قتل حیوان اند۔ قال النبی صلی اللہ علیہ وآلہ وسلم اَلْعَقْلُ یَنَامُ فِی الْاِنْسَانِ ط اَلْاِنْسَانُ مِرَاکَا الرَّبِّ

پہم از دل پایہ معرفت اللہ عاف باللہ صاحب نظر و گریہ چشم خواہم ہیوان می دارند مثل یک خاک و غریب عقل
و قسم است کہ یکے قتل کی کہ لازوال و دوم عقل ہر موجب احوال است۔ قال النبی صلی اللہ علیہ وآلہ وسلم لا قوت فی بقیۃ
الحیۃ و ان الایمان الا بالعلم۔

ایات:

آئینہ مطلب بود کلی یافتہ
 این خزانہ شد نصیب با شعور
 کی شائد عارفان را کور تر
 باحو در حو گم شدہ فی اللہ فنا
 قُلْ تَعَالٰی: وَهُوَ مَعَكُمْ اَیُّهَا النَّاسُ۔

کس نمی باید کہ پنهان ساختہ
 میشناسد عارفان اہل حضور
 می شائد آن کہ می باشد خضر
 نام باحو متصل شد با خدا

مرشد مثل حُک است۔ بحکمت حضورِ پیغمبر صفت کریم طالب اللہ را مرشد کامل پر طعام و آب فکرم پر کننا منہ و از ہر نعمت مینودہ گوناگون میخورانند۔ توجہ توفیق باطنی تحقیق حضور رسانند۔ پس معلوم شد مرشد با نقض در ذکر فکر پر طالبان خود را عاجز ماند۔ نیز معلوم شد از مرشد کامل روز اول طالب مشکل و از مرشد مکمل روز اول طالب مشکل و از مرشد اکمل روز اول طالب اکمل و از مرشد جامع روز اول طالب جامع و از مرشد نور روز اول طالب فانی نور و از مرشد حضور روز اول طالب حضور و این جملہ مراتب مجموعہ مجمل ہر ابتدا سے مراتب فقرنی رسد کہ از مرشد فقیر روز اول طالب فقیر نہ می تابد و درود نہ منزل مقام فقاہت۔ و نظر او اِذَا تَكَلَّمَ الْمَقْفُوفُ فَهُوَ اللَّهُ تمام۔ این است مراتب فقر اے احمق غافل! غیر آرا گویند بقا یا نہ ذات و در ذات او خود را کند حیات و بر خود اللہ را کند اجابت۔ از غیر لاسوئی اللہ نجابت و یکے گردد آترا حیات و ممات۔ این است فقیر صاحب نظر بزل اللہ بادشاہ ہر ملک فقیر حاکم غالب ترکہ با نظر تمام زمین را مسکینہ سیم دور از فقرتی است۔ ای احمق کاوخر پس فقر از خدا نظر نہ بردارد ای اہل حماقت ہمارا! در طلب دنیا خوار و دعوی میکشی در طلب و محبت و معرفت دیدار ہر روز در قید نفس مردہ دی روی فخل۔ روح از تو بیار۔ باطن کرے باطل از حق باطن او بر حق تحقیق است۔ ظاہر در تصرف آترا

وقت توفیق است۔ فقیر بسلوک تعلق ندارد کہ صاحب سلطنت سلطان الفخر بادشاہ است کہ ہر سلوک و ہر مقام و نظر اور نگاہ است۔ آزار از ہر طالب مرید آگاہ است بر محمود بمعقود بہم رود بہم تہد بہ لامتہد بہ پس دانی چنانچہ ظاہر علم بریاد است ہم چنان ملک سلوک باشتی بیشمار است۔ اگر قوم کشم شرح دفا تر باید از اندک معلوم کرد و شو ملک کامل و ملک ناقص۔ و ملک کامل قضیہ بسط و سکون و محو ذکر، فکر مکرر کا شوق و بعبان نظر نگاہ است، آنچه سلوک ابتدا و انتہا یکی حضور مشاہدہ قرب اللہ است۔ این ملک اساس معرفت وصال۔ سالی کہ بدین صفت موصوف باشد ناقص تمام عرفت عرف کند ساہا سال بر خود نامثال حق جہاں۔ چون بیشکی شخصی ظاہر بہ قید رنج و ریاضت از برای امرائی بادشاہ مسخرات محنت زیادہ تر و دور باطن از معرفت اللہ بی ضرر تحقیق باید کہ دین مردم عوام ناقص در بادی ضلالت افتادہ است، بے نصیب از خلاصگان لا حول و لا مکان۔ بیت

اللہ ہر کرا خواہ دہ قرب ولقا
جلس اہل تقوا اہل جفا راست نیاید۔ بیت

پند گویم ناقص و شرمندہ را
از ہوائے باز او آ جانب خدا

اگر بیانی در باز است و اگر بیانی اللہ ہے نیاز است۔ ہر کہ دعویٰ معرفت صدق صادق عرق قیامتاً کائنات کند آزاد دل،
گواہ است کیے“ لَآ اِلٰہَ دِیْنِہٖ دِیْنُ مُحَمَّدٍ اَقْبَلْ اَنْ تَحْمِلُوْا اَکْثَرَ مَا فُتِنْتُمْ مَّرَدُوْا اَنْ تَزْنٰیوْا اِذَا بَدَا لَیْسَ دِیْنُہٗ دِیْنُ مُحَمَّدٍ“
لا حول و لا مشرف لامکان کند۔ این چنین دیدن دیدار و راست حکم این آیت کرآن فرمودہ خدا تعالیٰ: وَمَنْ کَانَ
فِيْ هَذِهِ اَعْمٰی فَاَعْمٰی فِی الْاٰخِرَةِ اَعْمٰی۔ بیت

گر بجویم کور چشمی را بہ بین کی بہ بیند کور چشمی بی بین
مجلس ناہینا و چشم بینا رست نہاید۔ ای ناہینا از برای کوری و تاریکی و ظلمات کہ چشم تو ہر دو شیطان و بردل تو ہر دو
افغانی طلب کن طیب بینائی کہ تکمیل دارد و نور بینین معرفت اللہ میدہد آنچہ حجاب پرہدہ چشم خراب بر خیزد و بینا شو بی بین

نقطہ از غین غشی دور کن تا بیابی عین را از عین کن
 کن زکن حاصل شود کنش ز کن عاقلان را بس بود این یک سخن

پس شخصی کہ صاحب لفظ کن باشد و ابتداءً ملوک سلوک بر زبان اوست یک سخن، پس بہ صاحب کن و صاحب سخن را ملوک سلوک چہ درکار است کہ بیک سخن رسانیدہ بہ حضوری معرفت پروردگار است ازان کن الت مع اللہ ہیست۔ پس صاحب ملوک سلوک از کن کنی خبر محروم است، اگر چہ در نظر غلظت عظمیت محروم است۔ آیات

نظر فخرش به بود از سیم و زر
بس بود تعلیم علم از سر بر
طلب کن ای طالبان کامل به رب
گردن بزن این ناقصان طالب طلب

مجلس روحانی یعنی علیہ السلام صفت اہل معرفت قُم یَا ذِی اللہ ملاقات روحانی ولی اللہ برقرار ہو یا یک دیگر قوت
 بہر سخن تحقیق ذکر فکر مذکور این توفیق از تصور اسم اللہ ذات تحقیق است بانگ از تصور اسم اللہ ذات در مقام ازلی خواند
 اَللّٰہُ قَالَ لِنَبِیِّہِ عَلَیہِ وَاٰلِہٖ وَسَلَّم تَفَكَّرُ السَّاعَاتِ حَتّٰی مَن جِئَاہُ الْعَقَلٰنِ - این تفکر یعنی بی ربطات ندارد در مشاہدہ
 خفایا اللہ ذات بہ موجب این آیت کریمہ - قَوْلَہُ تَعَالٰی - وَآلِی رَبِّکَ فَرَحْتَ - اِی محمد صلی اللہ علیہ وآلہ وسلم رغبت بکن
 ہوتے پروردگار خود - فقیر نفس امیر خفایا اللہ در ضمیر عارف باللہ صاحب یکہ یا نظر باللہ معاف و حاضر و دلچسپ حضرت
 محمد مصطفی صلی اللہ علیہ وآلہ وسلم باناثیر عالم در علم ظاہر و باللہ تفسیر یا توفیق اسم اللہ ذات تصور تصرف توجہ فکر تحقیق
 یا حاضر است اسم اللہ ذات ہر دو جهان را یکی کند بمقدار دانہ اسپند در دست یک مشت وجودی تماشا ہے ہر دو جہان
 را بہ بندہ برناشن پشت - آزاچہ حاجت خواندن نوشتن و قلم گرفتن در قبضہ قید بہر انگشت - ہر کہ منکر از تصور اسم اللہ ذات
 توفیق تصرف اسم اللہ ذات تحقیق کاذب زندہ نیست - پس معلوم شد کہ عارف باللہ با عیان قوت دارد از لایہوت
 لامکان با قرب بقا باللہ سبحان صاحب نظارہ - آزاچہ حاجت است نماز نوافل استخارہ - عارف ولی اللہ عالم کما عرق در
 معرفت توحید و مال آزاچہ حاجت است فال مثل اسچہ کل و جہ علم و علوم در تہذیب فیض لوح محفوظ رقم قرم عارف باللہ را ہم
 روشن و واضح معلوم مکتوف - ہر کہ گویہ اندام و ہر کہ گویہ داند فیتہ مالک الملک اِذَا تَدَّ الْعَقْرُ فَهَؤُلَاءِ سِلَحٌ لِّبَعْضِ کَلِیْدِ
 کل بدست اوست بست کشاد تمام عالم - پائی ازل بغنایت تصرف ازل پائی عقیق بغنایت تصرف عقیق پائی دنیا
 بغنایت تصرف دنیا پائی ابد بغنایت تصرف ابد - این است تمامی فیض صلح کل ہدایت - بیت
 ہر تصرف در عمل آوردہ ایم ہر تصرف ترک کردہ بردہ ایم
 این راہ فقیر بقال نیست مشاہدہ بہ چشم خویش دیدن احوال است - فقیر کہ در فنی الدنیا تمام است ذکر فکر مراقبہ مقام بردل
 احوال است - قطعہ

مردہ دل عالم بود بے معرفت زندہ دل عالم بود عیسیٰ صفت
مردہ دل زندہ کند بایک نظر موسیٰ را تعلیم شد علم از خضر

پس معلوم شد کہ کل لایحتاج است از جمله و جز محتاج کل است۔ پس فیه کل است و دیگر ہر مراتب اہل طبقات مثل غوث
 قطب جزا فہم فی الدین کل الکلید عارف و حید قادری فارغ از تکلیف تقلید قادری آرا گویند کہ جملہ مقام با فطر علی کند و

بایر یک مراتب طالب او با ابتهاز رسد قاری توفیق است - باین او از قرب الله تحقیق است - هر که با قاری دم زند معلوم شد که از قم اهل زندین است - دشمن قاری از سر حرکت خالی نباشد یا ناقص یا نایارید یا کور چشم از معرفت ربانی نیده باشد - قاری باید در دست اسم ربانی زنده قلب و نفس فانی - الله بس ماسوی الله هوس - صاحب اختیار از احوال خواه گوید خواه نگوید - نیست

با حقو نفس را سجد گرداند نظر
نظر ناظر را بود روح الامر
این مراتب روز اول فقیر را ابتدا است۔ ای عارف عالم بالله وای عاقل اهل جنوری الله وای صاحب شعور الله
هر یک باید دانست که علم توحید و علم انجیل و علم زبور و علم قرآن و اسم اعظم و علم کیمیا و آنچه در چهار کتاب است و علم
احادیث نبوی و قدسی و علم حفظ و خواب الهام و علم پیغمبران و علم ظاهر و باطن و حکمت حکیم الله کل و بزرگ حضرت آدم صلی الله تعالی
خاتم النبیین محمد رسول الله صلی الله علیه و آله و علم جمیع مخلوقات کن فیقول خداوندی بزرده را علم باطنی و تمامی دفتر مرقوم لوح
محمود و عرش ابرو و کرسی عیسی و علم ازل و علم ابد و علم دنیا و علم عقبه و علم دیدار مشرف رب العلیین توحید مبرا سر اسرار
پروردگار بشر شرح اسم الله ذات در طی الله است۔ هیچ چیز از طی الله ذات بعید و بیرون نیست۔ باید دانست
هر آنکس در فقر قدم زد که اول خود را در علم ظاهر باطن امتحان کند که باطنی دفتر قدم زد تا عاقبت بمشون پریشان رجعت خور
و قلب سلب دیوانه۔ حدیث قال النبی صلی الله علیه و آله و سلم وَ مَن تَزَكَّى تَزَكَّى بِغَيْرِهِ عَلِمَ فَهُوَ حَقٌّ فِيْ اَخْرِ حَقِّهِ اَوْ
فَقَاتٌ كَاَوْفَا اَعْلَمَ و در قسم است۔ علم ظاهر و علم باطن علمای علم ظاهر باطن و علم باطن علم اقلب۔ هر که علم باطن معرفت
توحید الهی تمام تحصیل ریو بیت میخواند از احتیاج علم ظاهر بماند۔ المطلب آنکه علم ظاهر دلالت و راستی را گواهمه ادا برای
انگاه داشتن و فیق با توفیق تحقیق رفیق طریق علم باطن است۔ چنانچه علم ظاهر است همچنان علم باطن است۔ علم ظاهر مثل
تمک و علم باطن مثل طعام و در طعام تمک گرم شود۔ علم ظاهر مثل چراغ و علم باطن مثل آفتاب۔ علم ظاهر مثل شیر و علم باطن
مثل مسکه و روغن۔ علم ظاهر مثل تن و علم باطن مثل روح۔ علم ظاهر مثل زراعت و علم باطن مثل غله۔ علم ظاهر طلب محنت در
مطالعه تصرف عمری سال باید۔ بعد از آن علم فضیلت فاضل را علم در دقیر در آرد و علم باطن اگر گرم شد کامل است از
حاضر است اسم الله ذات طرفه زد تحصیل وصال۔ علم لازم و ال همچون علم باطن بر علم ظاهر غالب گردد که به نظر از عالم ظاهر تمامی
علم از سینه بستاند که علم ظاهر را از الت تاب۔ حرف یاد نماند۔

علم ظاهر چهارده علم است - بنطق زبان منطق معانی و علم باطن هفدهاد که دوزی لکوه و پنجاه و پنج و سه و یک علم است - چنانچه
 هزاران هزار علم در کفر - هزاران هزار علم بلکه علم باطن دفا تر باید مرقوم که علم بشمار - و اتحاد باطن علم بشمار سابق
 ممد به یکبار طالب در علم کل و جزو دیگر در روشن ضمیر صاحب عیان عارف لا هوت اماکن - این است ابتدا بشرق شروع

عالم غیر نفس امیر تماشا کو تین بر پشت ناخن بینندہ۔ صاحب نظیر تحصیل تمام تو حید معرفت نقیر باتا شیر۔
الطلب آنکہ طالب علم دو قسم است یکی مردک دو مرغازی۔ مردک چیست؟ و مرغازی کرا گویند؟ مردک آنست کہ شب و روز حمار بہ میکہ باعدای اللہ تعالیٰ کہ نفس و شیطان است و مرغازی آنست کہ با تتبع تصور اسم اللہ ذات سراغبارا از گردن بردارد و از حمار بہ او این باید یعنی استقامت فوق الکرامت و مقامت۔ این را عالم علما باللہ عارف ولی اللہ گویند کہ اصل علم از اول است کہ علم بقا است و اصل بقا از القا است۔ عالمیکہ معرفت اللہ بقا القا صحبت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم طلب کنندہ آن عالم چہ طور باشد کہ طالب دنیا بی حیا و طالب جہنم بی وفا بدتر از ستور باشد۔ عارف کہ بانظر علم روان گردانہ با توجہ طالبان را با حضور رساند آنرا احتیاج علم ظاہر خوانند نہ مانند۔ بیت

علم بہر از معرفت وحدت لقا ہر کہ خواند بہر دنیا بے حیا
قولہ تعالیٰ وَلَا تَشْفَعُوا لِیَیُّمً مَّا فَلَیْلًا علم از برای نصیحت و از برای معرفت اللہ از است۔ بیت

بہر کہ خواند الت عالم شد تمام در قید او عالم شود ہم خاص و عام
قولہ تعالیٰ وَ تَفَقَّحْتُ فِیْہِمْ رُوحٌ بِحُجْرٍ عَظَمَ در وجود معظم حضرت آدم درآمد و گفت یَا اَللّٰہُ یہ گفتن نام اللہ فیما بَیْنَ الْعَبْدِ وَالرَّبِّ صحیح حجاب نہ ماند تا قیامت بخیرد و هنوز بکہ انتہا اسم اللہ ذات زبیدہ باشد۔ پس عامل اہل دعوت آنست کہ از قرب اسم اللہ ذات با ترتیب کند از مقام کن فیکون بخواند صحیح چیرہ حقیقت ماضی حال مستقبل محضی و پوشیدہ نہ ماند۔ ہر اتہیا و اسفی و نبی مرسل و نفوس و قطب اولیا اللہ را مرتبہ دعوت از برکت اسم اللہ ذات یافت و اسم اللہ را ویدہ پیشوائے رفیق با توفیق از طریق تحقیق خود ساخت با تصور از کند اسم اللہ ذات و با تصرف از کند اسم اللہ ذات و با توجہ از کند اسم اللہ ذات و بانظر از کند اسم اللہ ذات و بانظر از کند اسم اللہ ذات و با مشاہدہ از کند اسم اللہ ذات و با تحلیہ نور از کند اسم اللہ ذات و با قرب از کند اسم اللہ ذات و با غرق حضور از کند اسم اللہ ذات و با بقا بقا از کند اسم اللہ ذات و با جمعیت ہمال معرفت وصال از کند اسم اللہ ذات و با محبت طلب توفیق احوال تحقیق از کند اسم اللہ ذات و با شوق شفقت قلب سلیم از کند اسم اللہ ذات و با روح رحمت راز از کند اسم اللہ ذات در مقام کن فیکون۔

مشق وجودیہ ہفت روز یا ہفت حکم حکیم اللہ ہفت اندام قلب قالب از سر تا قدم چنان پختہ و پاک گردانکہ تمام عمر تا قیامت احتیاج چلہ خلوت مجاہدہ یا نہانت نہاند۔ بیت

ہر علم را در اسم اللہ بہ خوان اسم اللہ بہ تو ماند جاودان

آنچہ خوانی غیر اللہ لاسوی آن علم باو برد کبر و ہوا

پس معلوم شد کہ وقت شروع علم و بوقت تثبیت ذکر کفر دست بیعت مرشد آنچہ در دل صاحب علم و صاحب ذکر خفیات

و اہمات دلیل و ہم و خیال در دل بگذر دعا بقت نصیب او همان شود۔

قال النبي صلى الله عليه وآله وسلم إِمَّا أَتَاكَ خَمَلٌ يَأْتِيَتَاكَ قَالَ انبِسْ إِلَى عَلَيْهِ وَكَلَمْ الْخَبَائِثَةُ هُوَ الرَّجُوعُ إِلَى الْيَدِ الْيَمَانَةِ صَاحِبُ نَهَابَاتٍ وَدَلْبُ مَرْتَبَةٍ بَدَايَاتٍ وَصَاحِبُ بَدَايَاتٍ وَدَلْبُ مَرْتَبَةٍ نَهَابَاتٍ - هر که مرتبه نهابت بدایت طی کند مرتبه جمعیت حاصل شود و مرتبه جمعیت در اشغال اله است. پس معلوم شد هر عالم که به تحصیل تمام کند و هر ذاکر که بذکر الله تمام شود علم عالم را هر ذاکر اسم الله ذاکر را در مجلس محمدی باطن حضور برده - حضرت محمد علی الله علیه وآله وسلم بزمان مبارک میفرماید ای عالم! آنچه از علم بی خواهی بدخواه که بر تو علم عطا کنم - اگر عالم در آن وقت از علم معرفت الله متواند خطا پرگز نه خورد بی خطا عالم باطن عارف ولی الله شود و ذاکر این زمین بنمون نصیب قرب الله بفرموده حضرت محمد علی الله علیه وآله وسلم را گرد و در وقت علم طالب دنیا و عواجم بندد و دنیا و عواجم یک قرب لله باشد تا نفس خراب شود - حدیث قال انبِسْ إِلَى اللَّهِ عَلَيْهِ وَكَلَمْ الْخَمَلُ وَذِكْرُ الْخَمَلِ وَذِكْرُ اللَّهِ وَطَالِبُ وَطَلَبُ كُنْدَ انْتِصَارِ اسْمِ اللَّهِ ذَاتِ - قال النبي صلى الله عليه وآله وسلم الْكُنْدُ قَوْسٌ وَحَوَّادُهَا سِهَامٌ فَهَيَّرُوا إِلَى اللَّهِ وَخَفَى نَجَاتُ النَّاسِ .

شرح اشتغال اللہ

اشغال الله يك دم و اثبات قدم احوال يكدم كرا گيند و اثبات قدم چيست؟ اشغال الله را چه راه است و احوال را كدام گواه است. بايد دانست چون الله تعالى خواست و بدان كنون نعره زد از قدرت الله تعالى كل مخلوقات شد بهر اوز نومي گشت مشهور. بعد از ان اَلَكْسَتْ بِرُؤْسِكُمْ آواز قدرت قادر عني كُلِّ شَيْءٍ قَدِيرٌ بهر ارواح گوش زد شد قَالُوا بَلَى بَعْضُ اَرْوَاحٍ كَفَّتَن اَنْ قَالِ دَامَدْنِ دَمْتِي حَال چنانچه در آن وقت حضور پيدار غي از نوادر شكم ماد را آمدند. همچون اشغال الله از شكم مادر پير ن برآمدند. ماد ز ادولي الله بد نظر نبوي صلى الله عليه وآله وسلم همچون اشغال بوقت جان كنند. همچون حضوري اشغال الله و در قبر و در آمدند همچون حضوري اشغال الله و صور اسرافيل دمدم و قيامت قائم شود. برآمدن از قبر چون بشجره حاب عرصات همچون حضوري اشغال الله و گذشتن و گزر كردن از پل صراط همچون حضوري اشغال الله. و در آمدن در بهشت و نظر نگاه داشتن از حور قصور همچون حضوري اشغال الله و ساغر شرابا لجهوز از دست حضرت محمد صلى الله عليه وآله وسلم نوشيدن و پايان دمسال بركوع و پايان دمسال بسجود افتاده مانند همچون حضوري اشغال الله و باز آمدن از ركوع و سجود و مشرف شدن پديد الله تعالى. اينست طالب الله را جمله مطالب مطلوب همچون حضوري اشغال الله. اينست مراتب لا زوال معرفت و قرب حضوري وصال حاصل كردن از ابتداء و انتهائكل و جز حقيقت احوال پس هر شكامل آنت جامع نور رسانيده بمشرف كنده حضور باطن معرور و معذور. پير مشرف ضعين است لا ضرر وركه يك

دم و بر یک قدم از حاضرات اسم الله ذات و از حاضرات کلید کلمه طیبہ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ غالب را تماشا ابتدا از کندن انوار و انتہا مشرف دیدار در هر یک ساعت بی ریاضت و بی طاعت۔ طالب الله را نصیب گرداند و منصب بدباند و محذور رساند بہر اشتغال الله چنانچہ بالامر قوم شد۔ قدر و مرتبہ قرب حضوری معرفت وصال مرشد تمام است و الا نہ مرشد خام است۔ تلقین از و گرفتن مطلق حرام است۔ اگر در باطن چنین مراتب اشتغال الله معرفت الله قرب وصال نعمت الله لذات دیدار نبودی زوندگان راہ باطن ہمگراہ شدندی۔ ہر کہ برین راہ راستی آگاہیدہ رضوی قرب الله باتوفیق رفیع طریق تحقیق۔ ہر کہ شک آرد ہر آنکس منافق باشد از قوم زندیق۔ این راہ باطنی الٰہی گمناکان فارغ از شرک کفر نفس امارہ دنیائی وین شیطان۔ وَمَنْ دَخَلَهُ كَانَ آمِنًا۔ این است مرتبہ باطن صفا مَوْجُوْا قَبْلَ أَنْ تَقُوْا مَرَاتِبَ اَمْرَاتِبِ اَوْلِيَائِ اللَّهِ۔ اللّٰهُ سَاسُوْیَ اللّٰهِ ہوس۔ آیات

شاہ میشناسد عارفان در ہر لباس

کل و جز در یک حرف عارف شناس

معرفت معراج وحدت می ربود

جسم را در اسم پنهان می نمود

این است مراتب فانی الله۔ بہت

کہ میگردد الف در بسم پنهان

پنهان کن جسم را در اسم پنهان

این بار گریانی برداشتن کارمردان است اہل لاہوت و لامکان کامل انسان شرف البش چنانچہ انبیاء و اولیاء اللہ اسم علمت بار عظیم را وجود معظم بردار۔ قَوْلُهُ تَعَالٰی اِنَّا عَزَّمْنَا الْاِمَانَةَ عَلَی السَّمَوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاتَيْنَ اَنْ تَحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا قَالَ فِی الْمَعْرِفَةِ مَوْجُوْدٌ ثَلَاثَةٌ اَشْيَاءُ اَلْصَّبْرُ عَلَی الْخِفَاءِ وَالشُّكْرُ عَلَی الْعَطَاءِ وَالرِّضَا بِالْقَضَاءِ فَمَنْ اَذْعَنَ الْمَعْرِفَةَ وَلَمْ يَكُنْ فِیْهِ هَذِهِ الثَّلَاثَةُ فَلَيْسَ بِصَادِقٍ فِیْهِ۔

مصنّف میگوید! معرفت مراتب اینست روئے نما مثل آئینہ صفا مراتب اینست کہ ہر مراتب کہ ہر مقام از مراتب معرفت بہ بیندگیان اصل معرفت نور است کہ عارف دوام حضور است۔ بعضی بویہم آن و ہم کہ از وعدہ اشیت است۔ بعضی بخیاں کہ از قرب الله حضوری وصال است۔ بعضی بتوجہ آن توجہ کہ توفیق از توحید تحقیق است۔ بعضی بفکر انگیز کہ فکرا نفس فیض بخش فرحت روح است۔ بعضی بتصور آن تصور کہ ترک توکل۔ سعید را کل یوم سعید و اہل شقی را کل یوم شقی و اہل کافرا کل یوم ابتر۔ بعضی بتصرف تصرف نظر عارف بہ ہر دو جہان و بعضی بہ حال و بعضی بہ قال کہ از ہر مراتب و از ہر ولایت عارف باللہ عالم و عارف عالم باللہ۔ اینست مراتب عارف ولی الله۔ آیات

انتظار شہیر توفیق بردن کالیمیت خویش را آفتان و خیزان بر سر منزل بیدار

شمع پشت بر نمی آید ز کار پیش او هر چه داری پیش تر از مرگ کن بر خود فشار
 هر چه بر خود می پندی بر سران آترا پسند آنچه بر خود چشم داری و آن ز مردم چشم دار
 خانه در بسته فانوس حضوری خاطر است هم زبان را بسته هم چشم را پوشیده دار
 هر که این است درد در سینه سائل نهاد حاجت جنت گذارد چون پیشش رو بپار
 اما خام را و هم از دوسه شیطان است و خام را آنچه پیش مشاهده نمایم خام خیال است و ذکر فکر مراقبه ناقص را بے تحقیق
 است غرق او مراقبه بے توفیق است۔

شرح غرق

غرق غیب است و غیب را چه طور تحقیق باید کرد؟ و مراقبه حضوری با توفیق است و توفیق را کونین؟ توفیق نور است۔
 هر که با توفیق رسید به توحید نور در غرق غیب جواب سوال از الله میگرد حضور۔ پس معلوم شد که غرق غاص در باطن
 حضور است۔ صاحب باطن در آن وقت باشعور است۔ این جمله جمعیت در غرق است۔ ولی الله غرق است۔ راه غرق
 بر حق است و در غرق حق کس حاصل کند باطن او بر باطل است که غاص را دلیل از قرب رب تبلیل است۔
 بدانکه راه اول روشن ضمیر و غرق حق قیوم است۔ هر که این مطالعه غرق شود علم حق قیوم آرا اختیار کند مانند مطالعه لوح محفوظ
 رقم رقوم و محبت محرم راز است۔ هر که محرم راز این است و طلب رساننده باشد راست و کاذب را طلب رساننده به نفس هوا
 است۔ این هر برکت و عظمت که از اسم الله است که با الله است۔ قاضی الحق از ذکر دو گواه طلب کند۔ یکی ذکر دوام دوم
 مشاهده حضوری مدام۔ قاضی الحق از فکر دو گواه طلب کند۔ یکی فانی نفس، دوام گواه ندرو بود و اماند و نه بوس۔ قاضی الحق
 از مراقبه دو گواه طلب کند۔ یکی معرفت دوام مجلس محمد رسول الله صلی الله علیه و آله وسلم۔ قاضی الحق از اهل محبت دو گواه
 طلب کند۔ یکی مشاهده دوام گواه در مشاهده مجاهده۔ قاضی الحق از طالب دو گواه طلب کند۔ یکی طلب بیدار۔ دوام گواه بیز اراز
 مردار۔ قاضی الحق از مرشد دو گواه طلب کند۔ یکی به نظر کند دل دیده بیدار۔ دوام طالب را غرق مشرف کند فی التور بیدار۔
 قاضی الحق از صاحب مذکور دو گواه طلب کند۔ یکی مجلس حضور دوام گواه از قرب الله الهام نور۔ قاضی الحق از فقر دو گواه طلب
 کند۔ یکی فیض دوام فضل چنانچه باران رحمت۔ قاضی الحق دو گواه طلب کند از درویش۔ یکی درد دوام دوام مطالعه شب و
 روز لوح محفوظ مدام۔ قاضی الحق از عالم دو گواه طلب کند۔ یکی قال الله قال الرسول دوام گواه یک اعمال در طلب
 معرفت الله اهل الوصول۔ قاضی الحق از قاضی دو گواه طلب کند۔ یکی خدا تعالی را حاضر داند بقدرت قدیم دوم رشوت بگیرد
 از مفسل یتیم۔ اهل حق را بحق رسانند و باطل را باطل گردانند۔ من عجب دارم از ان قوم که بر نفس خود قاضی متفق نمی شوند۔

شب روز برفس خود قتل محاسبہ کند۔ انہا انسان پہ طور باشد کہ بدتر از سزور باشد۔ ای عزیز! انسان آن است کہ قدم برازل دارد و نظر بر آید حساب کا قیمت و دنیا را کی بجای داند چنانچہ راه مسافران ۔ بلکہ دنیا جنت است و جمعیت است بہ مردم کا کفران ۔ دنیا جئے آتش است از برای استقامت آزمائش است ۔ تیرا دنیا پلند است و یا خاکستے و تیرا دنیا پلند است و یا حضرت فقر محمد صلی اللہ علیہ و آلہ وسلم ۔ دنیا پلند یہ فرعون است ۔ پلند یہ فرہ و فتنہ و فریب ۔ نفس و دنیا متاع شیطان و طالب دنیا ہمیشہ بہریشان است ۔ دم دردم را ہر آنکس جمع کند کہ بقول شیطان دست دہد و مراتب بخل حاصل کند مگر سر کس صاحب تصرف شینہ و صاحب تصرف روزینہ و صاحب تصرف عارف باللہ بی نفاق بی کینہ اَلْذِّیْنَ یَرْزُقُوْهُ اِذْ یَخْرُجُ حضرت محمد رسول اللہ صلی اللہ علیہ و آلہ وسلم صاحب مدینہ

ہر کہ این راہ نداند کور تر
کی شامد عارفان را بی بصر
اسم اللہ بس گرانست بی بہا
این حقیقت را بداند مصطفیٰ

وایکد بعضی فیض الیقین کہ احتیاج کن هیچ کس ندانند ہم چنان صاحب گنج غایت دارند کہ تصرف تمام عالم را بداند۔ و بعضی فیض غیر بے محبت از برای آنان پا چرخ غراب و ملک در بر میگردند۔ پس اسم الله فقیر نفس هم اسم الله بگوید و فیض غیر هم اسم بگوید۔ در اسم الله هیچ تفاوت نیست۔ کہ گفتن اسم الله این غنی چون شیوان چون مفلس مانند حکمت انبیاست هر که نام الله تعالی را عبت عظمت قدرت اندام الله از اعزازت و عظمت بمرتبه اعلی عنایت قدرت رساند۔ هر که اسم الله را عبت نداده و قدرت اندام الله از قدرت و فاقه غراب گرداند۔ و علما را نیز از علمین طریق است کہ عالم را بعد توفیق است۔ بدانکه فقیر کامل در پیش مکمل و علما عامل و عارف اکمل ولی الله غوث قلب آنست کہ در مقام کند کن فانی الله میدر آید۔ ہا تصورات تصرف تو چنانقدر فیض اسم الله ذات حاضر است قرآن آیات میبکاید و عظمت اسم الله تماشا کن کونین برکت و پشت ناخن بینماید از تصور اسم الله ذات با توفیق و با تصرف اسم الله ذات با تحقیق این مراتب بشر و عنوت روز اول قاعدہ بلیق میدید ہر شد کامل طالب صادق را عطا بخش کند۔ دعوت خوانند نہ آسان کار است۔ در دعوت علم عظیم گنج سرا سر ابد و در گذارت۔ قول تعالی وَقَالَ رَبُّكُمْ ادْعُوهُ اسْتَجِبْ لَكُمْ ای جان عزیز و صاحب و ایش با عقل و تمیز! نیز باید دانست کہ اسم الله ذات و نور ایمان عطا فیض فضل الله در قلب مرقوم است۔ قول تعالی اُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ فَإِنَّهُ يَنْفَخُ فِيهِمُ رُوحَهُ ای چنین قلوب تعلیق فی قرب قلب سلیم گویند۔ باید دانست قلب سلیم بکن تسلیم نفس مردہ قلب زندہ روشن ضمیر روح بینندہ قلب صراط المستقیم بکن تسلیم جموع مکمل۔ قول تعالی يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ۔ قلب خلاص از ظلمات و سوسہ و امہات خناس غلوطم نفس شیطان حوادث دنیا و قلب سلیم بکن تسلیم را بنور الله شفق رحمت ربانی موافق ربانی قرآن رحمانی محال نفس و شیطان یعنی را

میگویند۔

و دعوت خواندن سه قسم است۔ دعوت بزبان یا علم قال ضروری صدق المقتال و اکل الحلال۔ دوم دعوت با تصور اسم الله ذات بزبان تصدیق القلب حضوری۔ حدیث إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صَوْرِكُمْ وَلَا يَنْظُرُ إِلَى اخْتِلَافِكُمْ بَلْ يَنْظُرُ فِي قُلُوبِكُمْ وَذِيَاتِكُمْ قال علیه الصلوٰۃ والسلام يَبْتَثِ الْمُؤْمِنِينَ خَيْرًا مِّنْ عَمَلِهِ اِنْ مَرَاتِبَ عَاشِقِ مُحَمَّدٍ رَسُوْلِ اللّٰهِ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ مَرَاتِبُ الْمُتَّقِبِ الْحَقِّ مَعْتُوقِ اللّٰهِ بِمَنْظَرِ مَنْظُورٍ دُرِّ مَحَلِّ مُحَمَّدٍ رَسُوْلِ اللّٰهِ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ هَمِيْشَهٗ غُزُوْغِي فِي التَّوْحِيْدِ نُوْرٍ مُّطْلَقٍ سَعَادَتِ تَرْكِ الْعِبَادَتِ اَنْ عِبَادَتِ كِه بِاَنَا باز دارد از معرفت خدا قول شامعی الدین قدس سره العزیز وَصَحَّ اِرَادَةُ الْعِبَادَةِ بَعْدَ خُطُوْلِ الْوُضُوْءِ فَقَدْ كَفَّرَ وَ اَشْرَكَ بِاللّٰهِ تَعَالٰی - از انکه مراتب حصول الوصول حق البتین است که همیشه حضور مشاهده حضور بین است۔ کسی که از حضور رونی بگردد اندک از حضور عبادت بهتر داند هر آنکس حق پوشیده و حق ندینده پرا افرومیشود۔ بیت

شده وجود نور از سر تا قدم هر که فی الله نور شد آزا چه غم
این راه است که از قرب آگاهی است بسرا قدم ساقین بلکه سر پائی خود را شناختن قال علیه الصلوٰۃ والسلام مَبْهِيْجٌ عَنِ الرَّائِسِ يَدُوْنِ الْاَقْدَانِ اَهْلُ اَيْنِ مَرَاتِبِ مَرَاتِبِهٖ بِچشم پوشیده و باطن به چشم عیان روشن شود۔ از دیدن دیده این مراتب راه را آن کس دانند که به تمامیت فقر ریده۔ قَوْلُ تَعَالٰی وَاِذْ نُنَزِّلُ ذِكْرَكَ اِذَا نَسِيتَ۔ پس معلوم شد که از ذکر بر آید فَنَالِيَ اللّٰهُ دَرْمَقَامِ نُوْرِ حُضُوْرٍ رَّآیْدٍ وَجْهَانِيَّتِ رَابِتَانِدِ۔ ذکر فکر مَرَاتِبِهٖ و جود را نیان گرداند۔ قال النبی صلی اللّٰه علیه وَاٰلِهٖ وَسَلَّمَ مَنْ عَوَّفَ رَيْبَةً فَقَدْ كَلَّ لِسَانَهُ۔ این است مراتب عظیم الثانی لاهوت لامکان۔ باید دانست سلک سلوک راه حضوری معبود است که حضوری تیغ قاتل قتل کننده بنفس اماره میبود است۔ و در حضوری اهل حضور را بجهل مراتب مطلوب مقصود است۔ طالب که از مرشد طلب حضوری کند آغالب مردود است یعنی در دل اوجب به ملک دنیا پیغمبر دانا باز دارد از معرفت الله دیدار۔ راه حضوری غرق مشرف کننده وحدت لقا است۔ طالب که از مرشد طلب کند وحدت لقا آن طالب بے ادب بے حیا۔ راه حضوری و راه معرفت و راه لاهوت لامکان در زندگی قلب آن قلب به لقا دوام بیدار است۔ از و جذب و کش از قرب از نور حضور دیدار است۔ این گل و جزو سلک سلوک مبتدی و منتی نظر نگاه معرفت الله مشاهده جمعیت جمال که آن وصال است۔ جمیگی و تمامی یکبارگی علم علوم تو حیدجی قیوم آنچه بر لوح محفوظ در قید رقم رقوم از تصور اسم الله ذات حاضر است بکاشاید با توفیق و می نماید عین بعین از باطن تحقیق۔ هر که شک آرد کافر زندیق۔ این هر یک مراتب مقام از مشق وجودیه از سر تا ثبات مخالف نفس بروح انصاف۔ هر که این مراتب نزد لاف از لاف است۔ مراتب مشق وجودیه این است که در نظم آورده۔ نظم

صفت موصوف است که دنیا و آخرت در نظر او مکشوف است۔ بیت

بانظر عالم کند عارف فقیر در قید او عالم شود ہر ملک گیر
 با نظر غرق آورد برد حضور باشعور احتیاج ندارد قیل قال ذکر مذکور
 بانظر عالم کند مفلس غنی بانظر ناظر کند حاضر نبی
 ہر کہ منکر از خدا وحدت کرم کافری مشرک شود اہل از صنم
 راہ اسلامی بہ تصدیق زبان دل زبان چون یک شود بند عیان
 غرق فی در ذات آن باشد حضور غرق شد اثبات وحدت ذات نور

غرق چند قسم است غرق بہ روحانی نور اسم است۔ چنانچہ غرق از خود نیانی، غرق روحانی، غرق قلبی فی امان اللہ
 امان الامانی، غرق سلطانی، غرق قربانی، غرق فی اللہ ربانی، غرق لاہوت لامکانی، غرق عین العیانی، غرق نور
 سبحانی، غرق نور ایمانی، غرق کہ بہ صحیح حجاب پردہ ظلمات نمائی۔ این چہن غرق از تصور اسم اللہ ذات حاضر است کہ بدین
 طریق با توفیق غلط صحیح تحقیق کہ اصل بر وصل مشاہدہ نور حضور است۔ طالب را با این مراتب روز اول فرض عین ضرور
 است۔ این نیز مراتب برکت از تصور اسم اللہ ذات مشفق وجودیہ یا فکر مرقوم علم حقیقیوم ہر یک واضح گرد۔ ماضی،
 حال، مستقبل حقیقت میگرد معلوم۔

دیگر شرح غرق نام خیال بی معرفت وصال در معرض زوال، غرق نشانی و غرق خطرات و وسوسہ شیطانی غرق و اہمات
 جنونیت جیرانی، غرق دنیا پدیشانی۔ اصل این غرق استدراج محروم از معرفت معراج۔ بیت

غرق وحدت رہبری را پیشوا با غرق حاضر شود عارف خدا
 اصل صاحب غرق در بحر وجود فواص ذکرش با کشتن کشت مکش۔ این مراتب را پدید انداز حق اہل ہوں۔ عالم را گویند کہ خود را
 در علم چنان بی حدی کند بہر عمل حتی دیگر نماند۔ بیت

حقی و قیوم پیش تو قائم تو گرفتار دیگرے دائم
 ہر کہ اَلْحَمْدُ لِلّٰہِ رَبِّ الْعَالَمِیْنَ مِمَّنْ وَ قَبِیْرُ اَلْحَمْدِ لِلّٰہِ رَبِّ الْعَالَمِیْنَ می داند و التجا بخلاق آورد گویند کہ ان ظاہر اعلیٰ
 است۔ بیت

صبر شکر کردم بمنت صد ہزار نیست مارا جز خدا کس اعتبار
 قال النبی صلی اللہ علیہ وآلہ وسلم طَلَبُ الرِّزْقِ اَشَدُّ مِنْ طَلَبِ اَحْبَلِہٖ۔ قوله تعالیٰ وَمَا مِنْ دَابَّةٍ فِي الْاَرْضِ اِلَّا عَلٰی
 اللّٰہِ رِزْقُہَا۔

مصرع!

ای نفس چون سوزی کم نہ شود آنچه روزی ما

و بعضی در طلب رزق از دیگر و بعضی در طلب ایمان اند و ایمان از ویزا می شود۔ ہر کہ در طلب اللہ رزق در طلب اوست و ایمان در وجود او ہمہ جا در رگ و پوست۔ این مراتب ہمہ اوست کلّ شئی فی حیض یعنی ہمہ در حکم ہرزہ بندہ است۔ نہ خدا نہ خدا جدا۔ نہ خدا از بندہ جدا، جدا بندہ باشد۔ بندہ را باید بندگی کہ بے بندگی شرمندی۔ اما بندگی دوام است کہ در آن بندگی معرفت حق تمام است۔ ای عزیز! انسان شاختہ می شود از عقل و عقل چہ اراشد۔ عقل نفس در طلب دنیا ہوا و عقل دل در طلب معرفت باطن صفا و عقل روح را از کارنا شائستہ مینہا می کند حیا و عقل سر در طلب مشاہدہ اسرار و مشرف لقا۔ چون این مجموعہ عقل جمع شود آثر عقل کلی۔ اساس ایمان عطا اللہ نور است کہ ویدہ با توفیق تحقیق حضور است۔

ہر مطالب آخرت دریافتم اسم اللہ پیشوائے ساختم
گم شدم در ذات وحدت لایزال معرفت توحید اینست حق وصال
توحید مثل آب جو و عارفان در آب جو چون مای در آب گم شود آب گو
پس حیات و ممات انجامی کیے گردد۔

روح بر لاہوت قالب زیر خاک
گم قبر گمنام بے نام و نشان
دزد خاک با حقو یا حقو بر آید حقو بنام
قلب در ذکر است قالب را چہ باک
جستہ را با خود برد در لامکان
عارفان را ذکر یا حقو شد تمام

ای جان عزیز ہر مرتبہ در طی مرتبہ یقین است و مرتبہ یقین نصیب راسخ دین است۔ یقین نتیجہ پیشوائے انبیاء اولیاء اللہ را ہر خدا است۔ یقین کہ محمد انبرہ و از شرک کفر بیرون نکشد، آثر یقین توان گفت۔ آن غلاظت دل از نفس ہوا۔ یقین بر مرتبہ اعتبار رساند و اعتبار بدیدار است۔ اعتبار بر مرتبہ اعتقاد رساند و اعتقاد مطلق اتحاد را گویند و اتحاد بر مرتبہ اخلاص فتاوی اللہ عز و جل فی النور توحید خالص۔ مجمل این مراتب یکجا جمع شود آثر احدی گویند و صدق آثر اگویند کہ طالب مادی را شب و روز نہ قرار دہد و نہ آرام و نہ خواب و نہ جمعیت۔ پیادہ محبت واحد طلب تحصیل حصول الوصول معرفت چنان پریشان گرداند ہرگز صادق را بخوارند تا آنکہ بہ قرب اللہ رساند۔ پس طالب حق را مصلحت در قید یقین است، اگر چہ میل باطل کند، حق آثر بہ باطل رفتن نہد۔ باید دانست کہ حاضرات اسم اللہ ذات از خواب مراقبہ موت تحت غالب ترک طالب اللہ را می بردد و دیدار حضور بر باد برق تیز تر۔ ہر کہ مشرف دیدار نور است، حوصلہ وسیع از کونین گران تبار بردار است چنانچہ ملامت خلق بارگرا نی از قرب ربانی و فقیر عارف را چہ را گواہ است۔ یحیی گواہ

ناموشی و در غاموشی عیب پوشی و رنگاری و در رنگاری کم آزاری - اینست مراتب غلامه فقیر - اگر توفیق ذلت آری هر که بدین صفت موصوف نباشد آنرا فقیر نتوان گفت - آقی است روبا آزاری -

شرح فقیر ایل هو اایل خدا

ایل هو ایل عکس و ایل خدا کمکس - بدانکه اگر کسی بر عرش اکبر نماز خواند فقیر عارف بالله میبشود - و اگر کسی را دو ایل محفوظ در مطالعه چشم ظاهر باشد فقیر عارف بالله میبشود و اگر کسی تماشا کو تین می بیند بر ناخن پشت نفس را بچله ریاضت مجاهده می کشد بهر یک فرشته در قید او مویک جنونیت در حکم او بهر ارواح انبیا اولیا الله مجلس ملاقات با کشف کرامات با عود جاده دنیا در جات فقیر عارف بالله میبشود - اگر کسی هفتاد ساله را فوق العرش بر هوا پد هنوز به نفس هوا فقیر عارف بالله چیست؟ فقیر عارف بالله آنست که فانی الله بقرب رحمان است ساکن لا هوت لامکان است - بے سر حضور رود و بی زبان به خدا تعالی هم سخن شود - مدام به مجلس حضرت محمد صلی الله علیه و آله و سلم کنی را که از فقر معرفت قرب الله راه نیست آنرا از فقر آگاه نیست - فقر را حضوری راه است که بر حضوری راه مشاهده حضوری گواه است بمده نظر الله منظور - اینست اسرار التبتی روح الوالی مشرف نبی و در مقام اسرار که آنست مطلق توحید فارغ از طبقات تقلید - الله بس ماسوی الله هوس -

ای جان عزیز! خلاف شرع و طالب دنیا محال علم و باطن شنونده ایل سرود و حسن پرست و ایل شرب تبارک الصلوات و ایل بدعت محروم از معرفت فقر هدایت خدا در قید شیطان سرفس هوا معلوم باد علم بسیار است - بعضی علم ابرار و بعضی علم غار خوار علم ابرار به معرفت قرب الله حضور رسانند و علم خوار از و باز گرداند - حضرت مهتر آدم صلی الله علیه و آله علم ابرار است بخشنده عطا قرب رحمان علم است - این چنین علم از حق است که بر حق است علم علین علم عیانی علم عارفانی علم عفو که تَحْزَنُ وَلَا تَحْقُقْ پس معلوم شد که هر دو جهان در قید علم است و علم در قید کلمه طیب که لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ و کلمه طیب در قید اسم الله ذات - هر که با تصدیق دل بخواند و کلمه طیب داند از و بیچ چیز علم علوم مخفی و پوشیده نماید - علم ظاهر لازم راه است و علم باطن بخشنده معرفت قرب الله - هر که خواهد علم باطن خواند که حرف توحید از عالم باطن طلب کن - عالم علم باطن آنرا گویند که بے سر باشد و بے زبان و بے چشم و بیدست دست و بے گوش گوش و بے پائے پائے و بیدل دل که شاگرد ازلی از استاد باطن فیض فانی مطالعه علم توحید معرفت بی زبان خواند و بیگوش بشنود و بے چشم ببیند و بے پائے رود و بے دست گیرد - این چنین عارف زنده قلب بی فی الدنیا و لاخره هرگز نمیرد - اینست عارفان راجع نور و سبق میخواند مطالعه معرفت روشن ضمیر توحید فانی الله حضور که در حضور باشعور وجود مغفور معشوق شفتت مسرور - اینست مراتب عالم فی الله باطن معهود هر که در درس علم توحید معرفت خواند آنرا علم خوانند ظاهر احتیاج نماید - قال النبی صلی الله علیه و آله و سلم مَن

عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ وَمَنْ شَكَتْ سَلَمَهُ وَمَنْ سَلَّمَ نَجَى اَیْنِ اسْتِ مَرَاتِبِ عَالِمِ بَالِدِ بَالِدِ مَالِمِ صَفَاۃِ شَرَحِ رَاہِزِنِ بَالِنِ نَفْسِ شَیْطَانِ وَخَنَاسِ خُطُومِ وَدُوسِرِ خُطَرَاتِ وَوَاهِمَاتِ وَرُوحِ مَنَاقِفِ قَلْبِ مَرِضِ وَدُنْیَا پَرِیْشَانِ وَجَابِلِ اَتَقِ شَرَحِ بَالِنِ بَاتُوْفِیْنَ وَشَرَحِ بَالِنِ بَاتَحْقِیْقِ وَشَرَحِ بَالِنِ زَنْدِیْقِ وَشَرَحِ ظَاہِرِیْ رَاہِیْوَیَاۃِ شَرَحِ ظَاہِرِ بَاخْرِیَاۃِ بَاشِ وَہِیَاۃِ ہرکہ فخرِ محمدی صلی اللہ علیہ وآلہ وسلم را خالی داند از جہان دست خالی رود و ہرکہ فقیر را بے برکت داند بے برکت بود۔ ہرکہ فقیر فقیر را بے مکت داند بے مکت شود و ہرکہ فقیر صاحب تصور اسم اللہ ذات عارف را جابل داند کہ چاہر علم بخواند ہر آنکس جابل بود نہ عالم بے شک در دنیا با فاقہ شود و پاک۔ اللہ بس ماسوی اللہ ہوس۔ قال النبی صلی اللہ علیہ وآلہ وسلم کُلُّ اِنْسَانٍ یَعْرِضُ لِحَافٍ فِیْہِ فَیُفِیضُ اَمَّا اَمِیْنٌ رَوٰنَا۔ ہر نگے باشد خواہ سرخ خواہ سیاہ بیغاید۔ بے ریا یاد فقیر کامل و علمائے عاقل نگہ دارا کہ چہ صورت نماے و فقیر نوشتہ یثقی نقش بر دیوار۔ اگر عاقلی سخن گوید اگر حقّی در قیاس۔ اہل نفس مثل مگس اگر چہ ہر دہد بہر شہابی رسد۔ قال النبی صلی اللہ علیہ وآلہ وسلم اَلْفَقْرُ لَا یُخْتَارُ اَمَّا اِلٰی اللہ فِیْرِ اِلِیٰہِجِاجِ در علم دعوت مکیہ صاحب تصور کامل است و در علم کمیا کبیر و سنگ پارس در نظر صرف کامل است۔ بیت ہم کامل ہم عالم ہم حق نما احتیاج کس ندارم جز خدا مصنف فقیر آنچہ میگوید نہ از سر ہوا حکم خدا با جازت حضرت محمد مصطفی صلی اللہ علیہ وآلہ وسلم۔ باید دانست کہ فقرائے عارف خدا سے مثل صرف انداز صفائے دل باطن۔ پس نیک و بد را بنظر بچگون میشناسد چنانچہ سیم و زر را بنظر صرف شامد زر۔ باید دانست آنچہ از فقرائے عارف خدا سے علم و ارادت غیبی قوعات لا ربی اذن علم است کہ از معجزات محمدی صلی اللہ علیہ وآلہ وسلم۔ بعد از ہجرت محمدی صرف فضل باقیہ ماندہ از برکت محمد رسول صلی اللہ علیہ وآلہ وسلم و بد رفاقت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم الہام علم غیبی باطن تمام اذن است علم محمدی صلی اللہ علیہ وآلہ وسلم۔ برین علم غیب عجب مدارو عیب نیکار کہ از طریق تحقیق است۔ ہرکہ شک آرد از قوم زندیق است۔ ہرکہ مراتب بعین العیان روشن ضمیر غیب دان۔ در یافتن انسان بی ایمان کاذب مشرک و با ایمان انسان صادق و در یافتن ساعت نیک کہ در روز جمعہ گم است و در یافتن اسم اعظم کہ در روز نام گم است و در یافتن اولیا اللہ کہ در دردم گم است و در یافتن شب برات کہ در رمہا رمضان گم است۔ این ہر یک را در یک ساعت بی ریاست و بی طاعت با توفیق یافتہ خود تحقیق از معجزات اسم اللہ ذات و یافتہ خود از حاضرات روحانیت ملاقات و یافتہ خود از مرشد کامل عارف باللہ اولیا اللہ صاحب ولایت۔ قال النبی صلی اللہ علیہ وآلہ وسلم مَنْ عَرَفَ اللہَ لَا یُخْفِیْ عَلَیْہِ شَیْءٌ فِی الْاَرْضِ وَ لَا فِی السَّمَاءِ۔ پس معلوم شد اَلْاِیْمَانُ بَیِّنُ الْخَوْفِ وَالْاِیْمَانِ دَہِیْزِہ است جز خوف و جزا۔ خوف کرا گویند؟ و رجا چیست؟ خوف آنست کہ نظر بر قیامت بعین بی بند منتفع مکیہ از ہوائے قولہ تعالیٰ وَ تَحْکِی النَّفْسُ عَنِ الْہَوٰی ۝ فَاِنَّ الْحَقَّۃَ ہِیَ

الْبَاقِي پس معلوم شد که در جنت هر آن کسی رود که با ایمان باشد۔ دوم بزرایمان رجا است۔ صاحب عیان می درآید در مقام ازل فیض فضل و در صفت اهل ایمان قبولیت کند با آواز اَلْكَسْبُ يَرْوِي كَهْ واستماع گوش زد۔ اخلاص محبت در صفت روحانیت ارواح استماع بگوید قَالُوا بَلَىٰ مَسْلَمَانِ حَقِيقَتِي كَرْدُ رُوح در فرحت درآید و علم معرفت توحید کشاید۔ دوام استغراق با خدا۔ این است مراتب اولیا الله رجا۔ قوله تعالى اَلَا اِنَّ اَوَّلِيَاءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ۔ پس محک ایمان اسم الله ذات و قرآن آیات و احادیث نبوی قدسی ایمان و بے ایمان تحقیق کند محک ایمان البنت چون مرشد طالب الله یا تصور اسم الله ذات و یا تصور اسم محمد رسول الله سرور کائنات صلی الله علیه و آله و سلم و اسمائے باری تعالیٰ فودنه (۹۹) نام و هر یک آیت قرآن و یا کلمه طیب اَلَا اِلَهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ حاضر است کنند و در وجود اهل اسلام۔ هر که با ایمان دران وجود اسم الله ذات و کلام الله قرآن آیات و اسم اعظم و اسمائے باری تعالیٰ و احادیث دران وجود قرار گیرد و تاثیر کند و نفع دهد و عظمت عظم فیض فضل قلب سلیم صراط المستقیم عطا بخش و بر حال ماند و از الله تعالیٰ تا بوقت مردن باز گشت نخورد اجابت قدم و عینی صفت زنده دم و خلق محمدی تخلیق با توفیق ایمان بروی اجابت شد بیشک تحقیق۔ در وجود بے ایمان شرع محمد صلی الله علیه و آله و سلم و اسم الله ذات قرآن و آیات قرآن نفع نمده و اسماء الله تعالیٰ تاثیر نکند و اسم اعظم از و روان نگردد و از دعوت رجعت و بے اعتقاد و بکلام الله بے یقین تابع هوا مشرک بیدین مصاحب شیطان و طلب دنیا و دل نفس زبون همیشه در انا و چون و چرا۔ بیت

هر که با ایمان بود حاضر دوام در طلب مولی بود ایمان تمام

ایمان با اعتقاد است و باعتبار بادی است و دیدار بقلب بیدار است۔ این مراتب را چو اند هر آن کسی که حق کا عصار است۔ حصار ایمان بحسب مولی دوم حسب محمد رسول الله صلی الله علیه و آله و سلم و بمثل حسب درین دو حسب۔

هر که این راهی نداند سر هوا اهل ایمان دائمی شد با خدا

با خدا فقر آن فقر اکمؤمن با دین با حیا۔ قال النبی صلی الله علیه و آله و سلم اَلْحَيَاءُ مِنْ اَلْاِيْمَانِ این را جمعیت کل گویند و بے حیا در طلب دنیا بدیشان۔ این را بجهل جمع جهولت گویند۔ اگر بیائے در باز است اَلَا اِلَهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ و اگر نایست الله بے نیاز است اَلَا سَلَامٌ عَلٰی و اَلْكَفَرُ باطلی۔ هر که طلب باطل هر آن کسی بحسب عجب احمق اند که مراتب معرفت توحید حق فقر محمدی را بگذارند و مرتبه دنیا فقر فرعون را بردارند۔ این قوم از انسان چه طور باشد که بدتر از گاؤ ستور باشد۔ ای جان عرب صاحب دانش شعور! نظر کن بر گورستان اهل القبر و اوقات شوا از احوال۔ بعد از ان چند روز تو نیز زیر زمین درآی۔ حاصل کن معرفت الله وصال اَلْوَقْتُ سَبَقْتُ قَاطِعٌ واقع شرع و حیاتی۔ فرصت را نیت میدان اگر دانی و اگر ندانی عاقبت الامر البنت زنده نمائی۔

قوله تعالى كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ياد دار آنچه فرموده خدا فرمان بردار۔ قال عليه السلام بِحُجُودِ الْعَيْنِ مِنَ قَسْوَةِ الْقَلْبِ وَقَسْوَةِ الْقَلْبِ مِنَ أَكْلِ الْحَرَامِ وَأَكْلِ الْحَرَامِ مِنَ كَثَرِ الذَّنْبِ وَكَثَرِ الذَّنْبِ مِنَ طُولِ الْأَمَلِ وَطُولِ الْأَمَلِ مِنَ تَيْسِيَانِ الْمَوْتِ وَتَيْسِيَانِ الْمَوْتِ مِنَ حُبِّ الدُّنْيَا وَحُبِّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ۔ هر که را از تصور اسم الله ذات هفت اندام پاک است آزار از محاسبه اول و آخر چه پاک است؟ ای اهل هوا! نیست مراتب اولیا قوله تعالى إِنْ أُولِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ۔

ایات

گاه ابتدا گاه انتها دل در میان بهیزار شد در یکدی صد بار پنجاه معرفت دیدار شد

آتش دیدار سوزد همچو بوی خشک را این ریاضت اولیا را شد نصیبی از خدا

نیست آنجا نفس شیطان نیست دنیا دون زشت

نیست آنجا ازل و ابد نیست حورو نه بهشت

نیست منزل نه مقام و نیست کونین و مکان بیشل باهوش بیستم و با قرب او در لامکان

نیست آنجا ذکر و فکر و نیست ورد و نه ثنا غرق فی التوحید گشتم شد حضوری باندا

در حضور کس نه گفتار طالب دیدار بنین این مراتب طالبان را شد نصیبی بالیقین

با حقو یا یاحو یقین حق الیقین را خوش نگر این مراتب عارفان کاملان صاحب نظر

بشنوای طالب کاذب مطالب نفس و اسے مرشد ناقص مثل مگس! شرح معرفت حق ابرار و شرح معرفت باطل خوار۔

معرفت دوازده طریق است و بادوازه توفیق است و بادوازه تحقیق است۔ عالم عارف معرفت طالب معرفت را

بدوازه روز تحصیل تمام گرداند و هر یک معرفت را برساند۔ اول معرفت و علم معرفت بغیر عالم معرفت علما بانکه معرفت علم

عالم عارف، علم معرفت قلب را عالم عارف قلب، علم معرفت نفس را عالم عارف نفس، علم معرفت روح را عالم عارف روح و

علم معرفت سز را عالم عارف سز و علم معرفت خلق را عالم عارف خلق، علم معرفت شیطان را عالم عارف شیطان و علم معرفت

جنونیت را عالم عارف جنونیت، علم معرفت فرشتگان مومل را عالم عارف فرشتگان مومل و علم معرفت ذکر فکر را عالم عارف

ذکر فکر، علم معرفت و در وظائف را عالم عارف و در وظائف و علم معرفت دعوت تلاوت حافظ قرآن را عالم عارف دعوت

تلاوت حافظ قرآن و علم معرفت ربانی فانی الله را عالم عارف ربانی فانی الله، علم معرفت فانی اسم محمد را عالم عارف فانی

محمد صلی الله علیه و آله و سلم دوام بخود و مشرف محمد رسول الله صلی الله علیه و آله و سلم علم معرفت فانی الشیخ را عالم عارف فانی الشیخ

نه شرط شیطانیت تصور بیت صم۔ عارف فانی الشیخ آنست که تصوری صورت شیخ غرق فی التوحید معرفت الله کند فی غم۔ علم معرفت

غوث قطب را عالم عارف غوث قطب سیر طبقات از عرش تا تحت الثریٰ۔ علم معرفت عارف تصدیق را عالم صاحب تصدیق با توفیق مؤمن مسلمان حقیقی با ایمان و علم معرفت ازل را عالم عارف ازل و علم معرفت ابد را عالم عارف ابد و علم معرفت عقیقی را عالم عارف عقیقی و علم معرفت دنیا را عالم عارف دنیا و در دنیا مَوْتُوَا قَبْلَ اَنْ يَّمُوتُوْا دوام مشرف لقا معرفت و موت تو امان ہر دو بال و پد عارف عالم باللہ را۔ باید دانست کہ رابطہ ہر تصرف تو پیر نظر یا تاثیر توفیق نیست معرفت فخر باطن آرا از تحقیق نیست و کہ را کہ باطن تحقیق است، آرا ظاہر از ہر تصرف با توفیق است۔ تصرف سیم و زوہم تصرف تو پیر نظر عارف۔ مرد آحق ہمکس عارف میگوید نام و بے خبر از باطن معرفت مشاہدہ تمام۔

عارقان را میباشناس و ز فناء کی بود این عارقان بے حیا
ابتدائے عارف مراتب اولیا استہائے عارف مشرف بالحق
بملا احوال ہزار دفا تر در یک نکتہ کامل مرشد و عارف و فقیر اولیا ولی اللہ واصل خدا را دو عمل است۔ یکے در دعوت
عامل دوم در معرفت کامل۔

دعوت از یکدم بر آید عامل است با توجہ برد حاضر کامل است
شرح یکدم و دعوت عامل نیست دم با تصرف با تصور با توجہ با تفکر بنس گرفتہ در یکدم در صفت انبیا و اولیا اللہ در مقام ازل رود۔ بدین طریق با توفیق مقام ابد و مقام دنیا و مقام عقیقی و مقام لاہوت و دران یک دم با ہر یک ارواح مؤمن مسلمان ملاقات کند، در توفیق رفیع خود ساختہ از حضور مجلس محمدی صلی اللہ علیہ وآلہ وسلم التماس نمودہ کار مشکل را آسان گرداند۔ بعد از ان از یکدم آورد برد حضور منظور این است قرب دعوت قبور۔ کامل آرا گویند کہ با نظر طالب اللہ را رساند با توجہ۔ ہر کار یکہ باشد آسان گرداند و کامل آرا گویند ہر چہ یکہ کی یاد کنند بایشہ نفس و یا بایشہ قلب یا بایشہ روح یا بایشہ سر یا بایشہ نور یا بایشہ ابد با توفیق حضور شود۔ ہر کہ بدین صفت موصوف نہ باشند آن کامل نیست۔ مثل مرکب زیر بار طالبان خربار بردار کامل است۔ اللہ بس ماسوی اللہ ہوس۔

بدانکہ معرفت را چہ گواہ است و عارف را کہ ام راہ است؟ معرفت را گواہ با قرب اللہ است و عارف را راہ حضوری بردیدار اللہ نگاہ است۔ ہر طریقہ طریقت آرا آگاہ است۔ این است مراتب سلطان العارفین در کونین فخر بادشاہ است۔ معرفت ہر آنکی داند از لذت حضوری دیدار از قرب اللہ معرفت چشیدہ باشد۔ بعینہ بعین معرفت رسیدہ باشد۔ راہ معرفت گشتگو پدیدن نیست دیدن است۔ عارف را دیدہ دوام بردیدار۔ بجز دیدار دیدن بروے مردار است۔ عجب آحق اند کہ در مراتب مردار و دعوی کنند معرفت دیدار۔ دیگر عارف را این گواہ است کہ طالب عارف روز اول عارف شود۔ تا بوقت مردن ہرگز بد کہ فرود و طائف لب بچہا ند چہچ علم ظاہر بخواند۔ در علمیکہ بود عجب یا ہوا۔ قال النبی صلی اللہ علیہ وآلہ وسلم قن

عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ۔ اگر عارف لب بچکند، نیک سخن ابتدا و انتہا طالب را بطالب رساند۔ عارف نفس بسیار است۔ عارف قلب بیشمار است و عارف روح از خدا یادگار است۔ از ہزار کس باشد کہ عارف بمشاہدہ نور حضور دیدار است۔ این قال من بر حال من و گفٹی علیہ یحاجی۔

شرح معرفت

معرفت حاصل نمیشود تا آنکہ کہے راد باطن حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم دست بیعت ارشاد نکند و دست نہد و مصافحہ دست نکند عارف بگوید۔ اول مرشد را کما میت ایست کہ طالب اللہ راد را بطن مجلس محمدی صلی اللہ علیہ وآلہ وسلم حضور رساند و یقین از محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بدہاند۔ بر طالب لازم است کہ آزار مرشد خوانند کہ مرشد کامل تمام است۔ مرشد کہ بدین صفت موصوف نباشد، یقین از و ناقص گرفتن بر طالب حرام است۔ آن علم کہ امام است کہ جملہ علوم رسم رسوم جنی و قیوم رقم رقم علم توریت و علم انجیل و علم زبور و علم قرآن و علم احادیث نبوی قدسی و علم لوح محفوظ و علم لطیف کل مخلوقات در یک نکتہ قال۔ آن نکتہ قال کہ امام است؟ آن نکتہ قال کن است۔ ہر کہ کہ نکتہ قال کن را از نکتہ کن بداند آخر امتیاج علم ظاہر باطن خواندن نماید۔ این است علم نکتہ کن تحصیل شد تمام علم در یک سخن۔ قال النبی صلی اللہ علیہ وآلہ وسلم اَلْعِلْمُ نُكْتَةٌ وَ تَحْتِهَا لِبَحْثُهَا وَ تَمَامُ ذِكْرِهَا دَرَنُكَتِهَا حَالِ اسْت۔ ذکر فکر آزار گویند کہ ذکر فکر حال مشرف حضور کند۔ بغیر از حضوری مشرف حضور ہر کہ را ذکر فکر حال نیست، احوال نام خیال و جملہ مکان معرفت در احوال است و احوال جمعیت بخشندہ بمشاہدہ عین جن جمال ایزد متعال بے مثال لازوال ذوالجلال۔ مرشد کامل طالب صادق را روز اول سبق از علم کن قال و ہر کہ طالب عالم روز اول بر جملہ علما غالب از خواندن علم کن بہت اندام میشود نور قلب قالب۔ درین علم کن طالب اللہ را حاصل شود آنچه دینی و دنیوی جملہ مطالب۔ از ذکر فکر حال بخندہ مشاہدہ حضور معرفت جمعیت بخندہ احوال بین العیان، تو حید غرق مع اللہ تماشائے قرب جمال حضور۔ ایست راہ طالب اور دست بیعت ارشاد بر مد یترتب اللہ ہر دو جہان مثل غلام و عارف فقیر در کونین امیر بادشاہ۔ بیت

اگر بخوای خوش حیاتی طلب کن مرشد ز کن

از سمنہ کن جملہ صولت بس ترا ازین یک سخن

پیش کامل مرشد عارف کن کن مال تن جان فدائے و ز ریشی ناقص مرشد غالب معلوم شد کہ مرشد نامزد بے باطن است و بے توجہ است و بے تصور است و بے تصرف و بے تفکر و بے توفیق طالب اور صفت کند۔ باطن صحیح آنست کہ مرشد طالب اللہ راد را بطن مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم مشرف میکند حضور مع اللہ غرق کند و معرفت اللہ بمد نظر اللہ

عليه وآله وسلم مَا صَفَا وَدَغَ مَا كَدَّرَ - بیت

این چنین دعوت کسی عامل تمام طالبان را میرساند هر مقام

این چنین مراتب دعوت زبانی و دعوت قلبی و دعوت روحی را هر شد کامل روز اول بقیه میدان را برای خاطر جمعیت طالب

باجمله مقصد مطالب الی بیخارج ان الله ما سوی الله هوس البته مراتب فقیر بر نفس امیر هر که دولت و عزت و کرامت

و شرف و گنج و علم و علم و مکتب و جمعیت و مراتب و منصب معرفت توحید با دشانی یافت از فقیر الله یافت و فقیر الله را در رفیق

و مدید پیشوا معرفت خدائی مجلس مشرف محمد رسول الله مصطفی علی الله علیه و آله و سلم با خود ماست که گنج تصرف در جات

این خدمت را بر فقیر ولی الله اهل ذات است که مراتب فقر را حیات ممت است مُؤْتُوا قَبْلَ أَنْ تَمُوتُوا و مراتب

ممت فقر را حیات است - قوله تعالی يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ قال علیه السلام إِنَّ

أَوَّلِيَّاءَ اللَّهِ لَا يَمُوتُونَ بَلْ يَنْتَقِلُونَ مِنْ كَادٍ إِلَى كَادٍ الْمطلب آنکه فقیر ائمه توحید و فقیر ائمه تقیید را از که ام مراتب

شاخته میشود - بیکه آنکه بتصور انتزاع با اسم الله ذات و مشاهد بذات حضور - و عمل دعوت تصور ملاقات روحانی

اهل بقوم مراتب روحانی بقوم مراتب فی الله حضور این هر دو مراتب فقر طالب صادق را روز اول هر شد کامل بعلم تقیین

میکنند و دیگر فقر را از مراتب کنیز کن شاخته می شود - هر چیز را که بگوید ثواب الله تعالی بیکس میشود خواه در خواه و در سخن

فقیر را مکتب حکیم الله غایب نیست و نخواهد شد - الْمطلب آنکه اگر چه اهل الله بادشاه گنج گنج تصرف کند و زو شب و بار و کرب و کجا

جمع کند هر روز و شب و بار یا مست خواند از خدا یا در پیشما از اذن بجمله بهتر است توجیه فقیر کامل یکبار توجیه که از

قرب الله الحقیقی و از معرفت لا اله الا الله تعالی تحقیق میداند توجیه این چنین روز بروز روان و وقتی تمام مقام سلامت مدامتا

قیامت باز نماند فقیر ظاهر باطن تا آنکه توجیه اهل الله بادشاه کنه مهم بادشاه هرگز بنیامست تصرف با فتح سر انجام

نزد که هر چه بر لبک زده بادشا اهل الله در فقر ولی الله که است که بادشاه را بادشاهی خیر است از فقر است - با خدا فقر

استیار بیت

حمایت را کھن دامن درویش
 به از سد سکندر مدد نبیش

اگر بادشاہ محل اللہ طلب کند از برائے فقیر ولی اللہ میخواند ہر گز نمی یابد و اگر فقیر محل صحبت ملاقات محل اللہ میخواہد در یک ساعت بادشاہ پائے برہنہ حاضر و دشمن غلام در حکم حلقہ گوش اللہ تعالیٰ فقیر را چنین قوت و توفیق بخشدہ است۔ رہلں معلوم شود کہ لذت و جمعیت و ماتب معرفت و حیرت قرب رانی بہتر است از بادشاہی ملک سلطانی۔ بہت

بہ زہر لذت بود لذت لقا لذت دنیا چہ باشد بی بقا
 فقیر ہرگز بطرف بادشاہ رجوع و التجا نیارد ہرگز نزد مگر حکم اللہ و رخصت از حضوری محمد رسول اللہ صلی اللہ علیہ و آلہ وسلم فقیر
 ان اگر چہ با فقیر فاقہ مردہ اند قدم بردر بادشاہ نہ بردہ اند و رفاقت لذت ذات اللہ و اگر حکم اللہ و بارخصت محمد رسول اللہ صلی اللہ
 علیہ و آلہ وسلم قدم بردر بادشاہ بردہ اند بادشاہ را میں کَلْبِ الْوَجُوحِ البتہ جمعیت بہ خدا سپردہ اند و جانب اللہ آوردہ اند۔
 ہم عمل اللہ بادشاہ ہم ولی اللہ فقیر باقرہ مراتبین یعنی حضرت محمد رسول اللہ صلی اللہ علیہ و آلہ وسلم فقیر ولی اللہ غالب
 بر بادشاہ علی اللہ۔

نہ بہر سر بود لائق بادشاہی و نہ در ہر دل گنج اسرار الہی
 و از دیدن مجلس فقیر ولی اللہ کلمہ حاصل شود و جمعیت خیر خلق خَدِیْوُ النَّاسِ مَنِ یَنْقُضُ النَّاسِ اگر فقیر سزاوارک کہ مجلس
 عاجز محتاج را بخش التفات کند بر مندر سریر بادشاہی پنداشند و نواز دو گز سزاوارک بادشاہ ملک تمام عالم را از تمام مقام معزول
 سازد۔ فقیر صاحب تصور فی اللہ انظارہ با پروردگار حکم اللہ و بارخصت اجازت حضرت محمد رسول اللہ صلی اللہ علیہ و آلہ وسلم
 صاحب اختیار است۔ لِسَانُ الْفَقْرِ آءِ سَيِّفِ الرَّحْمَنِ یعنی العیان البیان ساکن لاہوت لامکان۔ ہر کہ نہ کنر از اولیا
 اللہ ولی اللہ فقیر ان دورو ایشان پریشان بے جمعیت ہمیشہ۔ این چنین دعوت لطیف الکریم قرب اللہ تصور تصرف نور حضور
 با توجہ۔ با دعوت قبر عظیم خواہد زوال و یا با توجہ دعوت لطیف الکریم خواہد بتی روز بروز لازوال۔ فقیر کامل ولی اللہ علی
 عامل عارف باللہ و اصل ممکن فی اللہ محقق اکمل بقا باللہ آنست کہ طالب مرید شاگرد و صادق صفا کش را بد کہ فکڑورد
 وظائف ہرگز مشغول نگرداند۔ یکبارگی یک مرتبہ مدخل مانہ مشرف مجلس محمد رسول اللہ صلی اللہ علیہ و آلہ وسلم بحضور رسانند و
 مرتبہ طالب با مرتبہ خود برابر سازد و باطن تعلیم متقین منصب مراتب از محمد رسول اللہ صلی اللہ علیہ و آلہ وسلم بحضور ہدایت
 ولایت بدہاند۔ پیر مرشد کامل را کہ مراتب دوام بحضور است بحضور مجلس محمدی رسانیدن آرا چہ مشکل دور است۔ مرشد پیر کہ
 کرامت حضور نداند و طالب مرید را بحضور رسانیدن تواند ناقص تا تمام پیر مرشد از و تلقین گرفتن و طالب مرید شدن مطلق
 حرام۔ مرشدی و پیری بتصور اسم اللہ ذات بحضور توفیق از طریق تحقیق نہ بدعت زندیق است بے صدق تصدیق۔
 مرشدی مراتب حضوری قرب اللہ نگاہ آگاہ است۔ ہر کہ قرب اللہ راند اند را گر اہل طالبان و مریدان بروے گناہ۔ طالب
 طلب العلم صاحب دانش عالم باشعور لائق معرفت اللہ حضور علم ظاہر فرض یعنی آنچه ضروری و علم باطن معرفت قرب اللہ
 آنچه علم حضوری۔ ہر دو علم داشتہ باشد مثل محکم الحق۔ محققین حق الیقین۔ طالب از مرشد و یا مرید از پیر و یا شاگرد از استاد
 اول طلب علم کیمیا اکیر طلب کنند کہ بغیر از علم کیمیا اکیر طالب بطالب مراتب دینی و دنیوی ہرگز نمیرسد۔ ولی حاصل
 جمعیت طالب حیران پریشان و با جمعیت طالب انسان است۔ علم کیمیا اکیر را دوازده طریق است کہ از عمل عامل را

با توفیق تحقیق است۔ ہر کہ مرشد طالب بالائق است و پیر ناقص مرید را و استاد بد بخت شاگرد را اطلاع ندہد و علم کیمیا اکیر نہ بخشد کہ وجود او در قید نفس مردود او غلبہ ظلم حوصلہ غلط است۔ غضب خدا بی جیا کہ از پیر مرشد استاد میگردد دخوا خراب۔ ہر کہ لائق طالب صادق کامل و مرید لایہ بد را علم کیمیا اکیر بخش کند ثواب است و کیمیا را اکیر کامل وجود اکیر آست ظاہر بردل غنی و باطن ماضی مجلس نبی صلی اللہ علیہ وآلہ وسلم بردین محمدی قوی۔ این را کیمیا اعظم گویند۔ بدانکہ در علم کیمیا اکیر در عمل دوازہ ہزار راہ است پیش عامل کامل آسانکار است در نظر نگاہ و ناقص اگر تمام عمر سر بہ ننگ زندہی مشکل دشوار کہ دل سیاہ است۔

گر نمودے عمل ظاہر کیمیا کے رسیدے از غنایت کیمیا
بہ بود از کیمیا صاحب نظر نظر عارف بہ بود از سیم و زر

کیمیا دو قسم است یکی کیمیا ہنر دوم کیمیا اسم اللہ ذات بہ از سیم و زر۔ فرض عین است در عمل تصرف آوردن ضرور۔ چنانچہ ہر کیمیا در عمل تصرف در آورد۔ باز ہنر کیمیا بگذارد و دل میگردد و در مرتبہ فقر اختیاری با غنایت جمعیت مرد کیمیا کہ فرض عین است بتاند ہم چنان فرض عین است کہ عمل کیمیا نیان گرداند۔ چنان در معرفت وحدت خرق میشود کہ عمل کیمیا ہرگز یاد نہماند۔ کیمیا ہنر اسم ضروری تمام شد دوم کیمیا جسم کہ مس وجود مرد دل را بخنور معرفت قرب اللہ سرخ زر گردد۔ چنانچہ کیمیا جسم کیمیا نظر کیمیا زبان کیمیا روح کیمیا سبز کیمیا گوش کیمیا دست کیمیا پا کیمیا توجہ کیمیا تصور کیمیا تصرف کیمیا وحم کیمیا الہام کیمیا خیال کیمیا دلیل کیمیا معرفت کیمیا قرب کیمیا نوز کیمیا حضور کیمیا روشن ضمیر کیمیا نفس امیر جملہ کیمیا اکیر و جملہ دعوت تکلیف مجموعہ مجملہ حاصل کردن از فانی اللہ فقیر۔ مرشد کامل کہ روز اول طالب صادق را مرتبہ عمل عطا بخش کند ہرگز طالب مرشد بہ معرفت اللہ و جمال حق طالب را بہ گردن مرشد و بال۔ این مراتب کیمیا آسانکار است۔ مرشد کامل ایست کہ اول طالب اللہ حاضر است اسم اللہ ذات عیان و آنچه در کوہ ننگ پارس افتادہ باشد از ان کوہ پارس بدست تصرف کہ بہ آن بچھیند زر سرخ گردد۔ مراتب ننگ پارس از عیان ہر علم و ہر حکمت و ہر گنج و ہر جمعیت و ہر ذکر و فکر و ہر ورد و وظائف و ہر تصور تصرف توجہ و ہر علم کیمیا اکیر و ہر علم دعوت بخیر و ہر دولت و مراتب و ہر نعمت کل و جزو در نعم البدل و اقت احوال صاحب توفیق ماضی مستقبل حال لائق نباشد۔ در علم دعوت خواندن جمعیت کہ نعم البدل ازل ابد مبدل گرداند و نعم البدل دنیا با نعم البدل عقیقی برساند و نعم البدل ابد و نعم البدل ازل و نعم البدل دنیا ملک سلیمانی و نعم البدل عقیقی ہر چہا نعم البدل بتاند در تصرف آورد۔ اگر جملہ گنج در تصور با تصرف خزانہ نبی لاری تحقیق بہ بیند و میداند و در تصرف بدست آوردہ خرج تصرف کردہ میداند و بچھیند سود ندارد۔ و چون نعم البدل حقیقی بوقت تحقیق دم عقیقی صفت از ہر نعم البدل با گنج نعمت و سلامت ماندا لا یتحتاج است۔ حدیث قدسی

عِبَادُ الَّذِينَ قُلُوبُهُمْ غَشِيَتْهُ عِزِّيَّةٌ وَأَكْبَدَتْهُمْ وَحْيِيَّةٌ وَهَبَّتْهُمْ سَمَآوِيَّةً وَنَمَرَتْهُمُ الْمَحِيَّةُ فِي قُلُوبِهِمْ مَقْدُوسَةً وَخَوَاطِرُهُمْ بَيْنَ الْخَلْقِ جَاسُوسَةٌ سَمَاءٌ سَقَفُهُمْ وَالْأَرْضُ بَسَاطَتُهُمْ وَذِكْرُ أَيْدِيهِمْ وَرَبُّ جَلِيلٌ سَهُمٌ. حدیث قدس عِبَادُ الَّذِينَ إِيجَادُهُمْ فِي الدُّنْيَا كَمَثَلِ الْبُظْرِ إِذَا نَزَلَ فِي الْبَرِّ أَتَبَتْ الْبُكْرُ إِذَا نَزَلَ فِي الْبَحْرِ خَرَجَ الدُّبُّ. قوله تعالى وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا.

دانا و آگاه باش! غلو و غلاظت از دل بتراش اولاً۔ اگر طالب مرید صادق صالح حضرت پیر محمدی الدین قدس الله سره العزیز است ہمیشہ در آئین حضرت پیر و متبع حفظ الله و اگر طالب مرید و اولاد طالح صالح باشد، حضرت پیر در آئین طالب مرید فرزند است۔ ہر کہ با ایشان دشمنی کند و آزار پہنچ برہند مرگ مفاعات و یا تیغ بیماری و یا تیغ مہر زنی قتل و خراب گرداند ہر آنکس حق باشد کہ طالب مرید فرزند حضرت پیر را آزار رساند۔ این پیر و زیر حضرت مہر رسول اللہ صلی اللہ علیہ و آلہ وسلم۔ اَلْعَاقِلُ تَخْفِيهِ الْإِسْخَارُ۔

بدانکہ فقیر کامل عارف باللہ را از دو مراتب شاخصہ میشود! مراتب ظاہر توفیق و مراتب باطن تحقیق۔ مراتب ظاہر توفیق اگر گویند و باطن تحقیق اگر خوانند۔ ظاہر توفیق آنست کہ با توفیق آنچہ گنج تصرف دنیا و آنچہ فی السَّنُوْبِ وَالْأَرْضِ در قبض قید او باشد۔ این مراتب ظاہر لایستغاج صفت کہیم گویند و شب و روز آزا گنج ہر چند کہ تصرف کنند مگر دود۔ از مشرق تا مغرب تمام عالم را نان دینی کنند لائق است و ہر کامل ضرورتاً بکے از گنج ہر چند نصاب کہ خزانہ اللہ و تصرف کامل بشمار و بی حساب۔ این چنین کامل صاحب توفیق را خطاب فائز ان اللہ و فوہ دار گویند۔ ہر کہ اس مراتب ندارد بعید و بے خبر از قرب و معرفت پروردگار توحید۔ مراتب دوم تحقیق آنست تحقیق کہ توفیق باطل را بگذارد و معرفت حقیقت حق را بر دارد۔ و صاحب مراتب آنست تحقیق کہ صادق صدیق عارف با تصدیق در تصرف اوست معرفت توحید و قرب حضور مشاہدہ غرق فی التوحید و غرق فی الہدایہ و مشرف ملاقات مجلس انبیاء اولیاء اللہ۔ عالم علم معرفت و عالم علم توحید و عالم علم نظر ظاہر بر مہر خضر علیہ السلام و عالم علم لذتی و عالم علم توجہ و عالم علم فکر و عالم علم وجود و عالم علم فنا و عالم علم بقا لقا معبود۔ اینست مراتب تحقیق مرشد تحقیق روز اول باہر یک مراتب بعلم تحقیق رساند۔ از علم ظاہر تفریق گرداند۔ بدانکہ ای عزیز! معلوم شد کہ لائق ارشاد مرشد آنست کہ ظاہر کسے را با توفیق و باطن برحق تحقیق۔ اول بر طالب فرض عین است کہ مثل محک مرشد را از مراتب تحقیق توفیق امتحان کند۔ اگر مرشد درست نخت طالب را با نظر توجہ مراتب تحقیق توفیق رساند طلب از او ارشاد کہ مرشد کامل تمام است و لاء از مرشد بے توفیق و بے تحقیق طالب صادق را از مرشد ناقص تا تمام ارشاد گرفتہ حرام است۔

ابیات

طالب! باخبر باشی دام دار دام گردانے بود مشتق طیار
طالب! گر عاقلی عارف شناس میشناسد عارفان اہل از قیاس
کی بوند این عارفان دل صفا از طالبان زر سیم گیرند بی حیا
بعضی فرقہ را ظاہر تحقیق و باطن زندہ یقین چنانچہ خلاف پیغمبر صلی اللہ علیہ وآلہ وسلم و بعضی را ظاہر باطن زندہ یقین چنانچہ فرمودہ
است خدا تعالیٰ در قرآن مجید اَتَا الْمُؤْمِنُونَ الْكَافِرِينَ بِاللَّيْلِ وَالنَّهَارِ وَتَنَسَوْنَ اَنفُسَكُمْ وَبعضی را باطن تحقیق و ظاہر زندہ یقین
گرد کہ روئے نیارند بشرع اسلام طریق و بعضی را ظاہر باطن تحقیق از حق کہ بر حق گوید حق بشنود حق بیند حق داند۔ راہ
او بر استی حق بیز از باطل صاحب حق کہ بر حق است از باطن بر حق است۔ قال النبی صلی اللہ علیہ وآلہ وسلم کُلُّ بَاطِلٍ
مُخَالَفٌ لِّظَاهِرٍ فَهَوُ بَاطِلٌ۔ ابیات

گر یک رنگ شوی بیکن صفا تا بیانی معرفت وحدت القا
در دو رنگی دل بود روئے سیاه این مراتب کا زبان قہر از خدا
بدانکہ ہفتاد و سہ ملت است۔ و ہجہ ملت خود را ذلت نمیکوید و ہمہ کس میکوید کہ ملت من نجات متبرکات۔ پس معلوم شد ہر
ملت را از علم راہ است و ہفتاد و دو ملت را خلاف شرع مخالف سنت جماعت گمراہ است۔ پس معلوم شد کہ فقیر عارف
آزاد گویند کہ علم ہفتاد و سہ ملت داند۔ از ہر ملت را علم خواند۔ فرقہ ملت کہ سنت جماعت است در حقیقت بحق رساند و ہفتاد
و دو ملت کہ باطل است از علم حق بروئے غالب گرد و باطل را دفع گردانند کہ ملت سنت جماعت سعید است کہ اصل
اساس این ملت بر اصول معرفت قرآن شریف موحید است۔ بغیر از ملت سنت جماعت ہمہ از تقلید است حق۔
بدانکہ علم بیا را است۔ ہجہ راہ ملت از علم بعید بیرون نیست۔ پس درس علم دو قسم است علم ظاہر و درس ظاہر کہ تمام عالم در
قید شرع شریف قضا و دو علم باطن معرفت لطیف رضا پس در علم باطن ہفت درس است و ہفت علم طریق نمیتوانند و
ہفت توفیق جمعیت حکمت تحقیق دانند کہ بطالبان اللہ را علم عارف مرشد باطن و تمامیت مطالب رساند۔ چنانچہ اول علم
ذکر و درس ذکر و عالم ذکر۔ دوم علم فکر و درس فکر و عالم فکر۔ سوم علم مذکور و درس مذکور و عالم مذکور۔ چہارم علم الہام و درس
الہام و عالم الہام۔ پنجم علم مشاہدہ حضور و درس مشاہدہ حضور۔ ششم علم غرق و درس غرق و عالم غرق۔
ہفتم علم معرفت مشرف دیدار و درس معرفت مشرف دیدار و عالم معرفت دیدار۔ مَوْثِقُونَ قَبْلِ اَنْ يَّمُوتُوا۔ دوام فی
الانوار مطالعہ دیدار بموجب این آیت کریمہ نصیب انسان کامل است۔ قَوْلَ تَعَالٰی مَا ذَا عَالِ الْبَصَرِ وَمَا ظَلَمَ قَوْلَ تَعَالٰی
عَلَّمَ الْاِنْسَانَ مِثْلَ قَلَمٍ قَوْلَ تَعَالٰی وَعَلَّمْنَاهُ مِنْ لَدُنَّا عَلِمًا قَوْلَ تَعَالٰی وَادْعُ رَبَّكَ اِذَا نَسِيتَ قَوْلَ تَعَالٰی

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا -

بغیر از تقوی معرفت و توحید اللہ تعالیٰ حاصل نمیشود و علم تقویٰ و عالم متقی چهار قسم است: اول متقی و علم تقویٰ فتنه مسائل است بر زبان، اکل الحلال و صدق المقال۔ دوم متقی تقویٰ بعلم تصدیق است کہ این را متقی فکر فائز گویند۔ سوم متقی علم تقویٰ فیض است کہ فرحت الروح است۔ چهارم علم تقویٰ عالم متقی علم تقویٰ فضل است کہ مشاہدہ اسرار پروردگار مشرف دیدار است نصیب از ان روز است۔ این محمل مراتب متقی یک جامع می شوند از تقویٰ ہدایت گویند یعنی ازلی عالم فیض فعلی بموجب این آیت کہ یریدہ قولہ تعالیٰ لَا زَیْبَ لَیُّوْا هٰذِیْنَ لِلْمُتَّقِیْنَ ۝ الَّذِیْنَ یُؤْمِنُوْنَ بِالْغَیْبِ۔ پس این چنین اہل متقی را بنام مجلس محمد صلی اللہ علیہ وآلہ وسلم در باطن، راہرو است دیدن دیدار لقا کہ بعیان است در تماشا او ہر دو بہان است ہم لقا ہم بہت ہوا۔ پس لا ہوت و لامکان و مشرف دیدار رحمت رحمان علم است۔ ہر کہ عالم دیدار نداند و از مطالعہ علم دیدار بمن بخواند ہر انکس مجہول و خبر از معرفت باطن وصول نداند۔ بے حصول است۔ اگر در راہ باطن چنین کرامت و دیدار نعمت و دولت مداومت مشاہدہ حضور لقا مجلس محمد صلی اللہ علیہ وآلہ وسلم نمودے رود کان راہ باطنی ہمہ گراہ شدنے کہ طالب مرد را شکر است از معرفت اللہ دیدار۔ و این محملہ عالم ظاہر باطن تقویٰ معرفت ذکر، فکر، نور حضور مذکور دیدار مشاہدہ و مقرب قرب قدس، جمعیت جلیل کل بزرگان راہ کہ ام است کہ بیک نظر در قید قبض تصرف تمام است۔ حاضر اسام اللہ ذات۔ جملہ قرآن آیات باسم اعظم حاضر اساتذہ طہارت کلامہ طہارت لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ وَآلِ مُحَمَّدٍ اللہ مرشد کامل از روز اول بنق میدہ طالب صادق را سیکستاید با توفیق و مینماید بعینہ عن تحقیق۔ این چنین مرشد باید کامل رفیق۔ این است مراتب عارفان صاحب شرع اسے حق! اہل بدعت از قوم زندیق۔ اللہ بس ماسوی اللہ ہوس۔ بدانکہ آن کہ ام علم است کہ مجموعہ فرض ملی در یک فرض علم؟ آن کہ ام علم است کہ مجموعہ سنت طے در یک سنت است؟ آن کہ ام علم است کہ مجموعہ مستحب ملی در یک علم مستحب است؟ قال النبی صلی اللہ علیہ وآلہ وسلم

أَلْعِلْمُ كُنُفَةٌ.

ابیات

علم سہ حرف است یک نکتہ علم نکتہ دانی عارف و عالم چہ غم
ہر علم شرح است علم از معرفت عالم و عارف خضر عینی صفت
باخو ہر علم را از علم دریافتہ علم عین از عین باخود ساختہ

علم، علی راندل لا یستحق گردانہ علم مذمورانہ محبت معرفت مشاہدہ مجلس انبیاء و اولیاء اللہ را بداند البتہ "العلم دانستن" دل با خدا و اہل و ظاہر مطالعہ تصوف صفا القلب مدام۔ اقرار صحیح و قلب باتسبیح۔ قال النبی صلی اللہ علیہ وآلہ وسلم

اَقْرَأْ بِاللِّسَانِ وَتَصْدِيقُ بِالْقَلْبِ اللّٰهُ سَاسُ مَاسُوں اللّٰهُ ہوس۔ علم ظاہر مثل چراغ است درخانہ عالم روشنائی است و علم باطن آفتاب فیض رساند۔ عالم باللہ عارف دوام روز بروز نور آفتاب ظہور طلوع زند ظلمات برنجیزد۔ پس فقیر آفتاب نور است و دنیا ظلمات۔ قولہ تعالیٰ اَللّٰهُ وَلِیُّ الَّذِیْنَ اٰمَنُوْا یُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَی النُّوْرِ۔ بدانکہ العزیز! باید دانست کہ تمام عالم دنیا و دنیا از عرش تا تحت الثری آنچہ فی السّمٰوت والارض مثل حجاب است سر ہوا کہ برہوا وجود عالم۔ صاحب علم نیز مثل حجاب است۔ پس معلوم شد کہ وجود فقیر مثل دریا است از دریائے معرفت توحید مشاہدہ قرب حضور انوارید انور و عالم از علم حق و قیوم حق لگنی دریا است و حجاب پاکت بر آب دریا بیا رہشمار است۔ ہر وقت کہ آب دریا حجاب را فرو آب روز حجاب از ہوا غالی میشود و در آب دریا گم گردد۔ ہمہ آب دریا نظری آید کہ چہ عالم تمام عمر تصرف کند در عمل ثواب مرتبہ حجاب است نہ آب است و فقیر در دریائے ذری حجاب است۔ بے حجاب را چہ اعتیاج ثواب است۔ در میان عالم فقیر و علما و اولیا ہمکن فرق است، چنانچہ فرق حجاب و دریا آب۔ اگر چہ حجاب فوق الادب اصل حجاب از آب است و اگر چہ حجاب دریا شکت در آب فقیر ذراست۔ علما را مرتبہ دریا فقیر را مرتبہ ذراست۔ پس معلوم شد چنانچہ علما را مرتبہ علم مطالعہ زبان کہ زبان درد بان تعلق بسر برد و فقیر را علم تصدیق القلب کہ علم تصدیق اسرار ساکن سیدہ و قلب دارد۔ عالم ظاہر بزبان حق و ہدشا گردا قلّٰ ہُوَ اللّٰهُ اَحَدٌ و فقیر عارف طالب اللہ را سبق میدہد توجہ و نظر و طالب اللہ بان فکر دل میتواند کشفی یابد و میداند بعلین کشفی اللّٰہ۔ اہل ظاہر را باطن و از علم باطن حجاب است و بچنان اہل باطن را حجاب علم ظاہر است و فقیر عارف باللہ را ظاہر علم مطالعہ چشم ظاہر نظر و علم باطن روشن ضمیر ہم علم ظاہر تفسیر بیان و ہم علم باطن عیان۔ آیات

علم باطن معرفت رہبر خدا باز دارد حرص و حسد و زہوا
بی زبانش علم خوانند از رسول علم باطن برد حاضر حق وصول
عارفان بے سر روند با پاسے جان آنجا بہان دیگر است دارالامان

ہر کہ دعویٰ بقلب حیات از کدورت خناس غرطوم نجات و سوسہ شیطان و اہمات خطرات بقلب چنین دم زند گی قلب را گواہ مشاہدہ حضور انوار دید اشراف بینندگی۔ زندہ قلب ذاکر قلب از غلبات ذکر قلب غرق میشود در مشاہدہ نور جواب ثواب الہام پیغام در ماند از قرب اللہ و یا از مجلس محمد رسول صلی اللہ علیہ و آلہ وسلم حضور۔ پس معلوم شد کہ عالم صاحب تحصیل علم زبانی قال را چہ قدرت کہ دم زند پیش عالم قلب حال۔ اگر دم زند یا جذب غضب جلالت خراب کند مجنون دیوانہ مجذوب و زندہ قلب صاحب حال را چہ قدرت است کہ پیش عالم روحانی احوال دم زند و صاحب احوال روحانی را چہ قدرت است کہ پیش عالم صاحب سز عارف وصال دم زند و صاحب سز عارف وصال را چہ قدرت است کہ پیش صاحب فناء بقا موقوف

قَبْلَ أَنْ تَمُوتُوا قَوْلَهُ تَعَالَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ دَمِ زَنْدِ وَصاحبِ ثباتِ قاضی چہ قدرت است کہ پیش عالم فی اللہ ذات فی التوحید نور جامع جمعیت با ثباتِ ہمال دَمِ زَنْدِ مراتب جامع در وہم و ہمہ یکجہ لا عد ولا عد۔ ہر کہ مرشد روز اول از حاضرات اسم اللہ ذات مشق وجودیہ مرقوم ہر یک مراتب طے کنند در یک دم کہ تماشا تھے جملہ دم باد دم سر فراز عطا بخشہ کہ در دل طالب اللہ باقی افوس نماند۔ بعد از ان وجود اولائق متحقق ارشاد فقیر میشود و از ارشاد فقیر طالب اللہ روز اول میگردد فقیر بنفس دنیا شیطان کو نین امیر فقیر را قلب قالب ہفت اندام نور فکر او نور حضور مذکور او نور حضور نفس او نور حضور و قلب او نور حضور و روح او نور حضور۔ مرشد کامل کہ طالب صادق را روز اول مرتبہ نور حضور نبی رساند ہر ایک حق است کہ نام خود را مرشد خواند۔ و طالب بے نصیب حق است کہ قد فقیر مراتب فقیر نور حضور اندام مرشد خواند و محرم تمام عمر از معرفت بماند ناقص ہوا عجب و ریاضت و یا تَحَوُّذُ بِاللَّهِ وَتَقَرُّبُهَا اللہ بس ماسوی اللہ ہوں۔

بدانکہ مرشد کامل طالب اللہ صادق را شش چلہ و شش خلوت و شش مجاہدہ در یکدم و ہر یک اثبات قدم و در یک مراقبہ و با یک توجہ و با یک نظیر عیان و با یک استغراق و با یک تفکر و با یک تصور و با یک تصرف یک گدازند و تمامیت رساند و ہفت اندام وجود را پاک و پاکیزہ نماند کہ باز چلہ و ریاضت احتیاج نماند۔ اول چلہ خلوت تماشا ازل، دوم چلہ خلوت تماشا شکم مادر، سوم چلہ خلوت تصرف تمام عمر زندگی در دنیا، چہارم چلہ خلوت تماشا قبر، پنجم چلہ خلوت تماشا شش، ششم چلہ خلوت تماشا ابد عقبہ بہشت جملہ امتحان کنند و برکشند۔ بعد از ان وجود طالب لایموت بقا لائق مشرف تھا کہ در وجود طالب اللہ در دل باقی افوس نماند از ریاضت وصال بہتر است۔ از آزاد دم وصال تمام عمر مطالعہ علوم قال۔ از ان جملہ بہتر است طرفہ زدمشاہدہ حضوری احوال لازوال۔ بیت

آن علم غیب است بکشاید ز راز نہ مطالعہ قال باشد نہ آواز
علم است علم از علم در غیب دان معرفت توحید نیست با عیان
جہل بر کفر است جاہل بر ہوا عالمان را شد لقا قرب از خدا

طلب دنیا و طالب دنیا ہمہ جہل است و طلب اللہ و طالب اللہ ہمہ علم است۔ عین بخش و عین نوا و عین صفا و عین انقاد و ام با حاضر مجلس حضرت محمد مصطفیٰ صلی اللہ علیہ و آلہ وسلم۔ درین کتاب مطالعہ علم عین روشن ضمیر عیان در تصرف خود آوردن مشرق تا مغرب توجہ تا ختم تمام ملک سلیمانی۔ درین کتاب مطالعہ علم فی اللہ لقا و انفس را قتل کنند تیغ ذوالفقار توجہ دیدار۔ درین کتاب مطالعہ علم حضور کہ ہفت اندام میگردد خاصہ غلاصہ نور بمد نظر اللہ منظور۔ بیت

ہر کہ خواہد میشود عارف خدا روز و شب حاضر بود با مصطفیٰ
بے ذکر ذوق است فکر و فیض بر در حضوری نور شد صاحب نظر

ہر کراہا با توفیق وقت از طریق تحقیق میشود مجلس محمدی صلی اللہ علیہ وآلہ وسلم صحبت صحیح، آزاچہ احتیاج خواندن ورد و بدست گرفتن تسبیح۔ ہر کراہا قلب زبان کشاید و مشرف حضوری انوار دیدار و قلب بحضور اللہ اللہ بخواند، آزا بدست تسبیح گردانیدن احتیاج نماز کہ مرشد صاحب قلب، توجہ قرب حضوری اللہ بیک نظر میرساند۔ آیات

خوش بیا اے طالب! طالب لقا آنچه باشد مال و تن را کن جدا
ہر کہ منکر از لقا محروم تو کور ماور زاد باشد بے بصیر
مرشد کامل آزا گویند کہ طالب نجس نجاست اہل نفس خراب حال را با یک نظر بکشید از حرم طمع، عجب کبر و ہوا و با توجہ
برسانند بہ معرفت اللہ با لقا۔

با نظر ناظر کنند عارف خدا با توجہ میکند با حق عطا
از فکر فتنہ شود فریب نفس ذکر فکر خام تر اہل از ہوں
طالب صادق از مرشد کامل دوم مراتب طلب کردن ضرور فرض عین لازم است، یکے اعتبار در غرق در تصور کہ در تصور
باشعور ہشدار۔ دوم در لاہوت لامکان مشرف دیدار۔ از ان دوم مراتب بکشاید! یکی توفیق دوم تحقیق۔ ازین دوم مراتب
دوم مراتب بکشاید۔ یکے در باطن مطالب کل محبت، معرفت مشاہدہ قرب حضور مجلس محمدی صلی اللہ علیہ وآلہ وسلم۔ دوم ہمگی
تصرف در تصرف آوردن غنائیت۔ لایستجای فقیر عاجز نیست، عارف است۔ فقیر نفس نیست مراتب اعلیٰ با قرب حق
تعالیٰ است، فقیر زشت نیست اہل بہشت است۔ فقیر حقیر نیست بر کونین امیر است این چنین عارف فقیر باطن آباد۔ اللہ
تعالیٰ آزا وقت جمعیت باطن داد۔ از اعمال ظاہر و وظائف ذکر فکر مراقبہ شد آزاد اغلاص۔ اینست مراتب فقر
خاص الخالص۔ آیات

چہار بودم سہ شدم دو ساختم از دونی بگذشت بیکہ یا منتہم
این بود توحید رحمت حق عطا این بود فی اللہ فنا رویت بقا
ہر یک مراتب برکت شریعت محمدی علیہ السلام از علم عین است۔ عین بخش و عین نما باطن صفا۔

شرح علم

از مطالعہ علم زبان عالم زبان از مطالعہ علم قلب عالم قلب از مطالعہ علم روح عالم روح، از مطالعہ علم سز عالم سز از مطالعہ علم
نفس عالم نفس۔ این ہر یک علم عالم از علم معرفت توحید مطلق بعید بلکہ اہل حجاب تقلید فقیر را علم معرفت توحید علم الہام علم
قال اللہ تعالیٰ وَ عَلَّمْنَاهُ وَنَّزَّلْنَا عَلَّمَا قال اللہ تعالیٰ عَلَّمَهُ الْإِنْسَانَ مَالَهُ يَعْلَمُهُ از اللہ سبق میخواند و مکان

دیدار مثل برستی توانی آنچه سبق از الله میتوانی یاد ماند و علم مطالعه و در مورد در مجلس محمدی صلی الله علیه و آله و سلم با محمد رسول الله صلی الله علیه و آله و سلم تکرار گرداند۔ علم مطالعه و علم محبت و علم معرفت و علم مشاهده و علم قرب و علم حضور و علم جمعیت و علم فنا و علم بقا و علم یقین و علم اعتبار و علم انوار و علم دیدار۔ اینست عین صراط المستقیم نصیب قلب سلیم طالب بحق تسلیم علم جوهر ایمان و علم غالب شدن بر نفس و شیطان و دنیا۔ این چنین مراتب نصیب عالم است عاجل دین راه توان رفت۔ این چنین عالم غیب دان و عالم با عیان که باطن از هر یک منزل مقام گنج خدایه الله میداد نشان تلمیذ الرحمان اولی قادی۔ عارف بالله عالم با الله حقیقی راق شاش گویند۔ بیت

موسیقی هم چون موسی بیند گمنامه خستہ باطنی احوال بودند حق نگاہ

طالب که از مرشد تحقیق نیکه خود را نصیب آغالب احمق بے نصیب است۔ مرشد که بر طالب مشرف نیکه افوار دیدار پروردگار آن مرشد بیکل بے توفیق رقیب است۔ مشرف لقارب العالمین در علم است۔ از علم هیچ مراتب بیرون و بعید نیست و در خواہد شد۔ طالب تقا علم تقا خواند۔ بحر علم تقا دیگر علم بی دانند۔ بیت

طالقی باید تقا طالب تقا بس گرانی بار بردارد خدا علم تقا با توفیق است کہ علم تقا بر حق تحقیق است۔ جملگی علم از علم تقا است۔ هر که منکر از علم تقا مرده دل رو خجل بے حیا است۔ قال علیه السلام اتحببنا من العلم حیاتی۔ هر که حیاء ندارد ایمان از کجا آرد؟ مرشد عالم تقا با توجه معلم رساند و در درس غرق طالب علم تقا میتواند۔ ابیات

صد بار با تو گفته شد اے طالب! بے نصیب هرگز نیارد رو تقا

هر که دعوی کرد من طالب تقا مال و تن را کن خدا بهر از خدا

طالب تقا با یک دم و یک قدم لائق تقا طالب بود اهل از کرم

دیدار در انوار بیند عارفان در لاهوت لامکان صاحب عیان

آنچه بینی از تصور شد تقا اسم الله می برد حاضر خدا

دیدار در دیده بود دیده بدل دیدار در دل خوش بین ای رو خجل

قال علیه الصلوٰۃ والسلام رَأَيْتَ رَجُلًا فِي قَلْبِي۔ بیت

با حق در دل من یافته تحقیق تر دل از دل شد پیشوا صاحب نظر

هر عالم را کہ علم از معرفت الله نیست، آن عالم بی معرفت در قید نفس است۔ هر عالم را کہ علم از علم تقا نیست، آن عالم بی معرفت در قید نفس است۔ هر عالم را کہ علم از علم تقا نیست، آن عالم در قید نفس بی حیا است۔ هر عالم را کہ علم حضور نیست، آن

عالم در نفس بی شعور است و ہر عالم را کہ علم از قرب اللہ نیست، در قید قہر نفس است۔ ہر عالم را کہ علم از وصال نیست، در قید نفس زوال است۔ بیت

نفس را بگذار طلب از روح گیر تا شوی عارف خدا فی اللہ فقیر
قلب نہ لقمہ گوشت است نہ مضغہ دل۔ قلب پر معرفت محبت مشاہدہ انوار مشرف دیدار است۔ سمت ازان روز است۔

ابیات

مرشد شہی طالب شہی بی معرفت گر مردہ را زندہ کنی عینی صفت
تا بگردد عزق فی التوحید نور کی شوی عارف خدا اہل حضور
راہ فقرش دیگر است فیض و فضل نظر بر توحید کن زان کن ازل
کس نیایم طالبے لائق لقا در طلب اثبات جان دہ راہ خدا
پیش مرشد دم مزان ای لاف زن بر زبان اللہ در دل طلب زن

بجز مشرف دیدار انوار مشرف حضور لقا بد کہ فکر مراقبہ و روح و طائف ہرگز نگردد باطن صفا بجز مشرف دیدار لقا ہرگز محسوس حاصل نہ میشود حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم۔ مرشد عارف لقا طالب اللہ را روز اول مشرف لقا علم آرا و انسخہ گردد از علم فنا و از علم بقا عالم در علم روحانی و ہم عالم در علم غیب دانی و ہم عالم قرب ربانی و ہم عالم در علم بین العیانی زندہ قلب و نفس فانی۔ این چنین مراتب صاحب تصور اسم اللہ ذات با توفیق است کہ خاص الخالص طریق تحقیق است۔ بدانکہ پیشہ نفس طالب در مراتب نفس است و با پیشہ قلب طالب در مراتب قلب است و با پیشہ روح طالب در مراتب روح است و با پیشہ سز طالب دیدار است و با پیشہ یقین طالب در مراتب یقین است و با پیشہ اعتقاد طالب در مراتب اعتقاد است۔ بیت

گر بگویم شرح ہر یک ہر مقام از ازل تا ابد کی گردد تمام
اللہ بس ماسوی اللہ ہوس۔ ای جان عزیز! در علم درس و در علم مدرس حاصل کنندہ را نام عالم بامدرس بچکان ذکر کنندہ را نام ذاکر و فکر کنندہ را نام صاحب فکر و اہل مراقبہ را نام صاحب مراقبہ ہر یکے را نام بکس اعلام شد۔ چنانچہ عارف ولی صاحب مکاشفہ صاحب حماسہ صاحب مجاہدہ و صاحب مشاہدہ و صاحب مجاہدہ و صاحب محاربہ و صاحب قرب، صاحب نور، صاحب حضور اولیائے اہل باطن صفا، صاحب نفس، صاحب غوث، صاحب قطب، صاحب روح، ابدال، اوتاد و صاحب سز و صاحب درویش لیکن مراتب فقیر پیوست و این مراتب با جملہ مجمل مجموعہ کہ در شمار آوردیم منصب جملگی با ابتدا ابوسے فقر ہم نمی رسند از فقر است بے خبر از عزق فی اللہ فقیر توحید است نارسیدہ و ہر مراتب و ہر مراتب ایشان از فقر بعید بلکہ

نادیدہ اگر چہ بگفت شنید و هنوز در حجاب است پدیدہ ندیدہ پس فقیر سز حویت مراتب لاحد ولا عدلا ہوت لامکان بعیان است عین۔ ازان است فقیر را این عظیم الشان است۔ ذکر مذکور فقیر را از دیدار است کہ یادیدار است، قرب نور فقر از دیدار است کہ یادیدار است، مشاہدہ حضور فقر از دیدار است کہ یادیدار است۔ این چنین مراتب دیدار از کدام اعتبار است؟ بگو جواب فیانی اللہ بے حجاب مرتبہ۔ حدیث الْفَقْرُ فَخْرٌ حِیْ وَالْفَقْرُ وَجَعٌ۔

آنست فقیر روز ازل مشرف دیدار است و مراتب متوسط فقر عرق فی النور است و انتہائی فقر بالیقین باعتبار در مشاہدہ رویت مشرف دیدار۔ مشرف دیدار را از کدام علم راہ است و مشرف دیدار را کدام ملک سلوک گواہ است۔ مشرف دیدار را علم اسم اللہ از اسم اللہ ذات ماضرات مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم سرور کائنات راہ است۔ این راہ بعیان فقر نگاہ حضوری، فقر نگاہ حضوری قرب دیدار آگاہ از حق است کہ بر حق است کہ جمعیت بنشد و حق است و نیز از کتبہ باطل است کہ اصل بر باطن است و گواہ مشرف مشاہدہ دیدار کلمہ طیب لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ۔ چنانچہ گفتن لَا إِلَهَ إِلَّا اللَّهُ فَاَنْزَلَتْهُنَّ بُدُوْنَ اَبْدُوْنَ كَرْدُوْنَ وَكَلَفَتْنَ لَا إِلَهَ إِلَّا اللَّهُ تَاثِيْرًا لَا إِلَهَ إِلَّا اللَّهُ وَمِيْلَةً مِيْثُوْدُوْنَ دَر لَاهُوْتِ لَامَاْنِ بَوْحِيْدِيْ بِرْدُوْشَرَفِ دِيْدَارِ رَبِّ الْعَالَمِيْنَ۔ لَا إِلَهَ إِلَّا اللَّهُ وَسَمِيْلَتِ الْخِيَارَاتِ مِيْكَرْدَانْد۔ بگفتن محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم فی مَاتِيْنِ الْعَبْدِيْنَ وَرَبِّ حِجَابِ بِرْدِہ نَمَانْد۔ این است مراتب مُؤْتُوْا اَقْبَلْ اَنْ تَمُوْتُوْا فَمَا بَقَا۔ این است مشرف تقادش ربعت روا غالب تراز خواب معرفت و معرفت مشرف مولی القاذق است کہ بر حق است مشرف کنندہ حق است۔ ہر کہ منکر از کلمہ طیب و منکر از اسم ذات و منکر از دیدار دوم طالب دنیا جہد و بازگشت خورد از کلمہ طیب ہر آنکس کافر شود۔ ہر کہ از کلمہ طیب بازگشت خورد مُرْتَدُّوْشُدُوْمَرْدُوْدُوْگَرْدُوْدَاعِقَ فِي الدُّنْيَا وَالْآخِرَةِ نَاْمَقْبُوْلٌ مَلَاک۔ مرشدی و پیری کہ از کلمہ طیب لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ مشرف حضور دیگر داند و در مجلس محمدی صلی اللہ علیہ وآلہ وسلم منصب نہ باند، ہر آنکس بحق است نام خود را پیر مرشد خواند۔ آری یقین است پیران زن مرید بسیار است و مرشد طالب دنیا قصاب آدم کش بے شمار است۔ از ہزار کس باشد پیر مرشد کہ رسانندہ مجلس محمدی صلی اللہ علیہ وآلہ وسلم مشرف کنندہ یہ دیدار پروردگار است۔

ہر دو بھان در قید علم قرآن است و علم قرآن در طری کلمہ طیب است لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ و کلمہ طیب در طری اسم اللہ ذات است و کلمہ طیب و اسم اللہ ذات ہفت اندام وجود را یکبارگی پاک و پاکیزہ گرداند، سر اسر پدیدہ از وجود بر خیزد و مشرف دیدار شود۔ عجب مدار و انکار نیار کہ علم غیب الغیب رساند و علم باطن در باطن رساند و علم ظاہر وجود را بالقیصر تاشیر پاک ظاہر گرداند۔ علم اللہ بیس۔ ہر کہ واسعہ اللہ طلب کند اہل ہوس۔ بدانکہ العلم دانستن است۔ بعضی علم را از بساری مطالعہ علم بسر در دے در سر دماغ تصرف تمام مغز را سر در دی علم خود را ہوا انجا بھر دماغ عجب پدیدہ و گیل القتل نماند بر حال۔ بعد از تحصیل طلب تکبیر معرفت اللہ قرب وصال و یا آنکہ از غایت بسر در دی دماغ بر حال نماند

عقل شعور۔ بعد از تحصیل علم عالم طلب مولیٰ کند قرب اللہ غرق نور مجلس محمدی صلی اللہ علیہ وآلہ وسلم حضور و عالم کہ با جمعیت علم عالم بر حال مانند عقل دانش شعور۔ بعد از تحصیل علم طلب کند معرفت اللہ قرب وصال مشرف نور حضور۔ در مشاہدہ حضوری لازوال است و گواہ علم و راہبر وصال است۔ سیدرا مشکل است بر مذہب نبی صلی اللہ علیہ وآلہ وسلم و عالم را مشکل است ہم علما ہم عارف اولیا فقیر را مشکل است باطن ظاہر یکے گردد۔ ہم غنایت ہم ہدایت۔

و علم سه حرف است عالم علم و علم سه قسم است؛ علم نفس، علم قلب، علم روح و عالم سه قسم است؛ عالم نفس و عالم قلب و عالم روح۔ عالم نفس ہمیشہ در علم عاق و عالم قلب ہمیشہ در مطالعہ علم عاقبت با تجر و عالم روح ہمیشہ در مطالعہ علم بین۔ از نفس میرایہ علم و از قلب میرایہ علم و از عاقل میرایہ علم طلب معرفت اللہ تعالیٰ نتایج معلوم شد کہ علم ظاہر عالم شریعت را فرض واجب سنت متحب آنچہ علم ضروری و علم باطن عارف باللہ معرفت توحید آنچہ علم مشاہدہ قرب فی اللہ حضوری مجلس عالم ضروری و عالم حضوری راست نیاید چنانچہ آب و آتش چنانچہ مجلس بینا و ناپیدا۔ دانا و آگاه باش؛ آنچہ غیر از سویی اللہ از دل بتراش۔ بر عالم قلب و بر عالم روح لازم است کہ با عالم نفس ہم سخن مباح کہ مرده قلب افسردہ قالب را در قید نفس مطالب دنیا۔

بدانکہ فقر دو طریقت است: فقر اختیاری الْفَقْرُ خَیْرٌ مِنَ الْفَقْرِ حَرِیٌّ۔ فقر اختیاری را دو مراتب است یکے غنایت تصرف گنج خزانه دل دوم غنایت تصرف گنج دنیا تمام۔ دوم تربیت فقر اختیاری ہدایت معرفت قرب اللہ با ولایت۔ مرتبہ غنایت در قیہ تصرف ہدایت است۔ دوم فقر اضطراری در بدر و روی و خواری و محروم از غنایت۔ شب و روز و فقر شکایت۔ فقر اضطراری فقر مکسب است۔ قال النبی صلی اللہ علیہ وآلہ وسلم تَعَوَّذْ بِاللّٰهِ مِنْ فَقْرِ الْبُحْیَةِ۔ فقر اختیاری را اساس تصویر اسم اللہ ذات قرب حضور است نقش نقش۔ آیات

از میان نقش بین نقش را معرفت توحید این است حق تقا
غرق فی التوحید شو در ذات نور اسم اللہ برد حاضر با حضور
من غلام قادریم و قادری ہم صحبتی با مصطفیٰ حاضر نبی
نفس را قوت قوت چیست؟ و قلب را قوت قوت چیست؟ و روح را قوت قوت چیست؟ نفس را قوت طبع و قوت حرص
ولذت مردار و قلب را قوت زندگی مشاہدہ حضور بینندگی قوت دوام بدارد و روح را قوت مشرف تفاقا قوت قرب اللہ غرق
دیدار پروردگار۔ چون طالب اللہ را باطن روشن ضمیر واضح میشود نفس را از قوت طبع و حرص باز دارد و در قید قلب و روح
نفس و آریہ نفس مطمئنہ میشود و صورت نور نماید۔ آیات

گر بیائی طالباً توحید را از روح قلب و ہم سخن با تو آواز

رفت نفسی از هوا رحمت رسید معرفت توحید دیگر راه ندید

انسان را وصل نور۔ بیت

کسی را نفس قلب روح نور است فنا فی اللہ بود دائم حضور است

آنرا تنها مراقب یا تصور اسم الله ذات غرق آورد برد از مشرف حضور حق الله نواری دیدار پروردگار چیست و چه باشد در یکدم آوردید بهشت بارو را غوطه خورد در بحر کاشف با جمیع آن آورد بالذات مشرف دیدار در یکدم از مراقب یا تقیامت میشود در عیب و عیب مدار در راه حضور معرفت قرب الله حضوری و هر مقام ظاهر یا باطن را توفیق میکند تحقیق صاحب مرشد کامل نعم البدل است که مراتب نعم البدل معمار و بهمان و هر مقام قتل کشنده کلید از توحید است بهیت

در فنا فی اللہ وحدت با خدا

ہر کہ از معرفت تصور اسم اللہ ذات شہادت سبق تماشا بر پشت ناخن بہ بیند چہارہ طبق - سان لاہوت و نظر لامکان - این چنین مرآتین بدست آوردن از کامل مرشد آزانکار است - مرشد یک عارف نظارہ است! آزا مراتب عیان لاہوت لامکان بر طالب عطا بخش کردن چہ مثل کا است - ہر کہ یکمیا اکیر میداند گوید و ہر کہ نداند، گوید و نیز نیگیند کہ من یکمیا گرام، درونی و کذاب است - آن حق مثل کا ذکر - عاملان خوش راپوشد لایحتاج و مہومان خراب خرد و شرمناج - معلوم شد کہ علم کمال تصور تصرف اسم اللہ ذات کامل حضور عمل در دعوت ملاقات روحانی قبول علم حملہ یکمیا کہ صاحب ہنر - مراتب بخور خود آوردن آزانیت مشتمل و دور - بشوای عزیز! اینست مراتب طالبان صادق و مرشد کامل اہل حضوری - ای اہل مغرورہ ابیات

وزیم و زر بہتر بود عارف نظر

بناظر و ز خاک را میگردانند ز

بناظر عارف بخشند کیمیا

نظر عارف می رساند باخدا

بناظر زندہ کند عیسیٰ صفت

کیشناسد عارفان حق معرفت

کامل در هر علم آرد و معرفت فقر قدم برد و بحق ناقص لا یتدبر زند۔ مرشد کامل بغیر معرفت و عامل در علم و دعوت دم زندہ عینی صفت آنست جملہ کیمیا و جملہ مرتبہ و جملہ حکمت و جملہ مقامات ذات صفات جملہ کنے سنجی قیوم۔

از حضرات اسم اللہ ذات طالب صادق را از حضرت آدم صلی اللہ علیہ و آله و سلم تا اربعین بنی مرل اصغیا تا غم انستین رسول رب العالمین محمد رسول صلی اللہ علیہ و آله و سلم و از محمد رسول صلی اللہ علیہ و آله و سلم تا هر یک ارواح ملاقات اولیا اللہ و لی اللہ و علما باللہ غوث قلب ابدال اوتاد اہل مراتب منصب مؤمن مسلمان تا قیامت با هر یک دست مصافحہ کند و بنام آشنا

شود۔ بعد از ان ملاقات با سلطان الفخر۔ این است بقی روز اول غالب صادق صاحب لائق نظر ظاهر مثل حضرت
 موسیٰ کلیم الله و باطن بصر سرفراز حضرت نبی الله خضر۔ مرشد یک روز اول غالب صادق را رساند با این مراتب حقیقی
 احوال حق غالب بر مرشد و بال و مرشدی و طالعی نه آسان کار است۔ در مرشدی و طالعی عظیم تر اسرار پروردگار است۔ این
 چنین مراتب را چه داند کسی که احق گاؤ عصار است۔ علاج روح همه از لذت و جمعیت و شوق معرفت از قرب الله
 بزرگی است۔ و افعال نفس هم از سهو و لذت نفس تمامیت پایدی و گندگی است۔ و اعمال قلب هم حیات و زندگی بحق
 پسندگی است۔ کاملیت تصور آنست که بی را در تصور صورت در خواب بیدار کند اگر مسلمان باشد تو به تصور در مجلس حمدی صلی الله
 علیه و آله و سلم بخشود یا شعور مشرف گرداند۔ نعمت و دولت عزت و مشرف پدایت و ولایت غنایت تعلیم علم و تقنین تصور اسم
 الله ذات به با ند چنانچه در خواب به بیند پنجم روحانی چون از خواب بیدار میشود حقیقت اظهار میکند بیانی وجود دیگر و در ظاهر
 هر یک را گرد بد باطن ظاهر و اگر صورت کافر باطن در خواب تصور گرفته در آتش دوزخ اندازد در خواب گرفته در آتش
 دوزخ اندازد در خواب عذاب آتش دوزخ معذب خراب گردد و تماشا بهشت دیده و لذت چشیده باشد کافر ان چون
 از خواب بیدار شود، بزرگرمه طیب با آواز بلند **إِلَّا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ**۔ **الْإِسْلَامُ حَقٌّ وَالْكَفَرُ بَاطِلٌ**۔

شرح ذکر

ذکر از اهل تقلید بسیار است و حجت از انا حجاب بیشمار است۔ دلیل شرح ذکر ذکر از اهل توحید مشرف دیده اداست۔
 ذکر یک حجاب پرده بردار از **عَيْنِ الْعَبْدِ** پروردگار است۔ ابیات

ذکر یک درد است باشد لادوا شد شفا از درد و ذکرش بافتا
 ذکر یک سوزست سوزد مغز و جان سوز از لاهوت به برو لامکان

اصل ذکر هفت است با هفت اندام قلب قالب به جان تمام و از هر یک هفت ذکر هفتاد هزار علم حکمت و هفتاد هزار
 قرب نور و هفتاد هزار از معرفت توحید دیدار که آنرا تجلی توفیق۔ از مشاهده تحقیق توحید جمعیت تصور کل و تصرف مشاهده
 از هر گنج ظلمات وجود معما مثل لائق حوصله و منبع کامل الوجود اولیا الله عارف بالله۔ جمله هفت ذکر عظیم و هفت
 اندام قلب سلیم صراط المستقیم نیست علم با اعتقاد و بالیقین چنانچه اول ذکر عظیم ذکر کامل شروع علقین ذکر کامل در
 تصرف گنج غنایت لایحتاج غالب کامل الغنایت لا شکایت۔ قال النبی صلی الله علیه و آله و سلم **عَذَابُ الْمُفْجِعِ أَشَدُّ**
مِنْ عَذَابِ الْقَطْرِ۔ دوم ذکر عظیم ذکر نور بشروع علقین ذکر نور از سر تا قدم هفت اندام قلب قالب غالب الله را
 میگرد و در مشاهده نور ذکر نور مجاهده با تصور اسم الله ذات مشرف حضور طالب یکبارگی رسید به مطالب۔ بیوم ذکر عظیم ذکر

بقا بشروع ذکر بقا غرق فی اللہ فنا۔ از ذکر بقا ذکر مشرف معرفت لاہوت لامکان توحید لقا غالب یکبارگی رسید بہ مطالب۔ چہارم ذکر اعظم مغزیہ ارشروع عقین ذکر مغزیہ از ذکر غرق فی الانوار مشرف دیدار پروردگار با علم العقین و علم الاعتبار غالب یکبارگی رسید بہ مطالب پنجم ذکر عظیم حی زندہ، بشروع عقین ذکر حی زندہ ہفت اندام قلب قالب تمام زندہ با عیان لاہوت لامکان تماشا پردہ ہزار عالم کل مخلوقات کو بین بہ بیند۔ ششم ذکر الحی حقائق حقیقت معرفت توحید حق۔ برادر باطل حرص، طمع، کبر، ہوا، یا بگذارد و ناظر با نظر طالبان اللہ را در اول میرساند بہ مجلس حضرت خضر۔ طالب یکبارگی رسید بہ مطالب۔ ہفتم ذکر نعمت العظام محرم اسرار خدا نہ خدا نہ یکدم از خدا جدا۔ طالب یکبارگی رسید بہ مطالب۔

آن کہ ام علم راہ است کہ مشرف شدن بہ دیدار اللہ است۔ آن کہ ام علم بقا است کہ مشرف شدن بر رب العالمین بقا است کہ بدین دیدار خدا شد روا۔ بشنو اے حق در قید نفس ناقص اہل ہوس اہل خشم نالائق اہل غم و اے بیدار ش بی شعور مردہ دل بی خبر از معرفت اللہ اقرب حضور۔ محروم از مد نظر رحمت اللہ نا منظور۔ شرح دیدار پروردگار قلب سلیم نہ قلب سلب مردہ و قالب افسردہ عالم جاہل حمار۔ کَمَثَلِ الْجِمَارِ يَتَحِيلُ اَنْتَقِظْ اَطْ طَالِبِ نَفْسٍ وَمَرِيدٍ دُرِّيْدٍ شَيْطَانٍ بَدَارٍ۔ ہر آنکس بعید از معرفت اللہ توحید ہرگز اعتبار نیارد بمجلس محمدی صلی اللہ علیہ وآلہ وسلم در دنیا و بہ مولی دیدار۔ مگو احوال او۔

بدانکہ بعض مردود اہل بدعت عکس معکوس حق سرود بخط و غل تشبیہ میدہند بہ دیدار معرفت وصال کاذب دروغی در مراتب زوال بے جمعیت و پیریشان احوال۔ سوئی اللہ غیر مخلوق را با صورت مخلوق تشبیہ دادن موجب کفر است و شرک است۔ بدانکہ ازل مقام است و ابد مقام است و از عرش کبری لوح و قلم بنا تحت الشری مقام است و بہشت مقام است کہ ہا ہر یک مقام و در ہر مقام خدا تعالی را تشبیہ دادن دیدار روان نیست و نیست روا کہ در مقام مشرف دیدار خدا گوید کافر شود از سر ہو است۔ این است مراتب دیدار لقا کہ مشرف دیدار رب العالمین لقا محض فیض فضل عطا تھا است کہ رحمت و نعمت خدا است کہ از رحمت خدا کہ از اسم اللہ ذات پیدا میشود شعلہ تجلی نواری کہ دران انوار در آتوق نشان نشان جائے مقام تنج نہ مانند آنرا آثار این است در لامکان مشرف لقا کے دیدار۔ ہر کہ منکر میشود از قوم کاذب منافق کفار۔ دیدار لقا تحقیق است کہ با قدرت اللہ رفیع است۔ بیت

نیت آنجا ازل و ابد و نیت دنیا نہ بہشت

آن مکان لامکان است دیدار از سرشت

در انوار دیدار آسجہ میداند مثل بستہ نمی تواند و آنچہ کلام اللہ دور مدور میخواند تا قیامت یادماند۔ ابیات:

اللہ ہر کرا خواہد نماید عین راز
 اللہ ہر کرا خواہد بہ بخشد باحضور
 اینست علم راہ دیدار القا را علم گواہ آگاہ گاہ بعضی را القا جمعیت بخش کند و بعضی از القا مجذب و بعضی را از القا شب روز
 میشود دیدار آہ آہ اِنَّ لِّمَشَقَاتِی الْهَدٰیۃَ یٰۤاٰیُّہَا ہَلْ مِنْ ہٰذَا یَدِیْ۔ اینست مراتب فرد تو حید تجریدہ تغریدہ قولہ تعالیٰ فَمَنْ
 كَانَ یَتَّخِذْ اِلٰہًا غَیْرَہٗ فَلَنُغْفِرْ لَہٗ عَمَلًا صَالِحًا وَّلَا یُشْرِکْ بِعِبَادَتِیْ وَیَدَّیْ اَحَدًا۔ عمل صالح و عبادت قدیم متوجہ
 شدن بدیدار القا کہ حاصل میشود و اصل را از علم بقا۔ ایات

گر شوم در غرق دیدارش دوام
 باخبر باحو بود یا حو بخوان
 ہر کہ از خود گم شود آنجا چہ دید
 ہر کہ منکر از خدا و ز مصطفیٰ
 گر لذت دیدار را شرح کنم
 گر بیانی زود بینی طالبا
 اہل پیغام است موت از معرفت
 قولہ تعالیٰ فَاٰیِمَّا تُولُوْا وَّجْہُکُمُ۔ ایات
 ہر طرف بیستم مشرف شد القا
 از القا اللہ رو نگردانم بجان گرجان بود
 جام نوش ہرگز نہ ترسد جان بی جان
 دیدہ بر دیدار دل باشتغال
 از القا رو نگردانم دوام
 باحو در حو گم شدہ باحو کلام
 یا حو باحو را برد باحو نہ ماند
 خوش تبیین دیدار از خود خود برد
 آن کاذب و مردود گردد بے جای
 کونین را بر نام او صدقہ کنم
 طالبان پیدا شوند بہر از القا
 ہر کہ محرم موت شد طالب صفت
 آوردم رو بسوی قبلہ چو او قبلہ نما
 اگر چہ از تن سر جدا جان میشود
 ساکن لاہوت نفی لامکان
 غرق فی التوحید عارف دم وصال
 ہر کہ روئی گردانندہ کافر تمام

فقیر اہل اللہ کہ ہفت اندام با تصور اسم اللہ ذات تمام نور ظاہر تصرف در خلق مشہور و باطن تصرف معرفت در پرتو ہزار
 عالم در مجلس انبیاء و اولیاء اللہ ذکر مذکور و در تمام فرشتہ موکل جن انس احوالات ظہور۔ اینست مراتب فقیر باطن معمور۔ این
 چنین مراتب برکت از تصور اسم اللہ ذات است۔ از ہر مراتب حاصلیت ثواب است و از تصور اسم اللہ ذات بے حجاب
 است لیکن از تصور شیطان در پانی باخبر باش۔ بدانکہ اسم اللہ ذات مثل فرمان است و صاحب تصور اسم ذات فرمان
 بر عارف صاحب نظر۔ ہر کہ اسم اللہ ذات فرمان را با عرت نہر دہر آنکس نافرمان فرعون شود۔ المطلب آنکہ کسیکہ

بامشاید با قرب اللہ دوام حضور حصول الوصول است، سخن او گاہے غلط و خطا نشود کہ از قرب اللہ قبول است برکت مستی
استی۔ این چنین فقیر را زبان مینش تبخ زبان قتل قاتل میراید۔ قال علیہ الصلوٰۃ والسلام اَفْقَلُوا الْمُؤْمِنَاتِ
قَبْلِ الْاٰیَاتِ۔ اے مینا مراتب را چہ داند اہل البہا کہ در یک دم تمام عالم را می کنند فناء با توجہ تمام عالم را می کنند فناء بہ حکم خدا
و با اجازت حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم کہ در علم فقر اہل حضور غرق توحید فی اللہ فناء کرنور اسم اللہ جلالی جمالی ہرگز
سخن او نباشد از حکمت اللہ تعالیٰ خالی۔ بیت

مست را فکری نباشد از جلال غرق فی التوحید اللہ با وصال

فقر یکہ غرق دوام مشرف متوجہ باید از نظر نہ کنند ہرگز بر جیتہ و نیا بخش شجاست کندہ بدوئے مردہ حرام مردار۔ باید دانست
کہ شیطان بر دشمنان خدا کئے غالب میشود و بروئے غلبہ غفلت میکند و دوستان خدا بر شیطان غالب۔ آنکس کہ حقیقی بحق
طالب اہل توفیق فی اللہ با حق رفیق بینک۔ قوله تعالیٰ اِنَّ عِبَادِیْ لَیْسَ لَکَ عَلَیْہِمْ سُلْطٰنٌ ط و کفی بِیْہِمْ
و کینا بر دشمنان خدا نفس ہوادہر یکہ خوار تر خوار برحس و طمع دوام حیران و پدیشان و دوستان خدا بر نفس مرکب
سوار۔ با علم یقین و با علم اعتبار و با علم دیدار دوام حضوری و غرق فی التورپس دوستان خدا از کدام عمل خیر شانتہ می شوند
و دوستی محبت معرفت خدا از کدام چیز حاصل گردد؟ از مرشد کامل و اصل را کدام مراتب است؟ یکی ذکر نور دوم تصور
حضور و صرف حضور و توجہ حضور و فکر حضور۔ ذکر نور و تصور حضور ہرگز حاصل نمیشود بجز عمل دعوت اہل روحانی قور۔ ہر کہ بر قرب
اولیا اللہ با خاص اعتقاد زیارت میر و آنچه داند آیات با متصل اسم اللہ ذات و اسم اعظم کلمہ طیبہ اَکْرَامُ اللہ تَعَالٰی
رَسُوْلُ اللہ قرآن بخواند و خواندہ بار روحانی متوجہ گردد و با فکر مراقبہ در آید روحانی بینک در انوقت از قربی بر آید چنانچہ
مہر آید مار از پوست۔ پس آورد بر روحانی را از قبر بچنان است چنانچہ غواص را آورد برد از آب دریایا اگر صاحب
توفیق است می بیند و اگر مردہ دل است نمی بیند اگر چہ تمام عمر بر قبر بخواند و بہ نشیمن صاحب باطن را از برائے کار دینی
و دنیوی روحانی متمکن میشود۔ بزبان نفس اہل نفس را متمکن و روحانی بزبان دل و قلب صاحب قلب و دل را و روحانی متمکن
میشود صاحب روح را بہ زبان روح و روحانی متمکن میشود بزبان سز صاحب سز را۔ از کلام و ہم سخن و جواب با سو اب
روحانی بیج شک نیست و ہرگز خلاف شرع نباشد و نخواہد بود۔ قال النبی صلی اللہ علیہ وسلم اِذَا تَحَيَّوْکُمْ فِی الْاُمُوْر
فَاَسْتَجِیْبُوْہُمْ اِلَّا الْاَلْفَبُوْر برکت تصور حضور ذکر نور مراتب نور از ترک توفیق است توحید و تصور حضور توکل تحقیق
است از تجربہ تقرید۔ ابیات

ذکر حق نور است فکرش با حضور بے حضوری ذکر فکر و بعد دور
ذکر را بگذار مذکورش مگو احتیاجی نیست ذکرش روبرو

نیز شرح دعوت اہل قبور

گر تا علم است دانش باشعور
نظر کن بر مردگان اهل القبر

عاقبت تو جائے غامد شد قبر
کس نہ بزدہ در قبر این سیم و زر

علم میباید علم بہر از عمل
جز محبت حق دگر باطل خجل

مروارث عالم بالہ است از قوت قرآن از قوت قرب معرفت اللہ در قبر قلعہ میبازد با جمہیت ہر انوار از تنی تقاضا شرفت
دیدار کرد عیالہ نادر دعوت قبور ہر آنکس خواند کہ ازال ازال احوال قبور کشت الانوار روحانی بوقت خواندن سچ حجاب و
مخفی پردہ نماند بعضی خواندن دعوت قبور روحانی مستلکم جواب ثواب بعضی رجعت خودہ غامد غراب بعضی بے حجاب بعضی
دگر یہ جان میباید بعضی بہ درد و شب و روز آہ آہ از خوف رنجانہ نظر نگاہ مطلب آنکہ حقیقت حاصل کردن مراتب قبر عظیم
کبیر و مراتب ادنی قبر صغیر از کدام طریق یا توفیق تحقیق معلوم میشود کہ قبر چند قسم است و روحانی مراتب غناب چند
اسم است مراتب یا مراتب منصب یا منصب احوال یا احوال بعضی قبر اہل نفس در قید قبر معذب عذاب احوال
خراب بر قبر خواندن نفسانی آواز از خونیت و خطرات و اممات و وسوسہ شیطانی بازی دہندہ و راہ زندہ و دفع کنندہ و
رجعت رجوع غیر بخشدہ زد و زد ہر گز ہم مطلب بنمایست دہندہ و بعضی قبر اہل دل روشن ضمیر حق مردہ جان زندہ فقیہ اولیاء
اللہ بر قبر او خواند جمہیت سرشت بہ از جنت بہشت آواز مومل فرشتہ موافق حال احوال شعلہ انوار از میان قبر زندہ
مہمات مطالب رسد رنگاری و کم آزاری و بعضی قبر اہل روح بخواند خواندہ از سر تا قدم طلوع زند تمام ہشت اندام
بدن روشن نمکد و بچگون تابش روح و دل موج زند چنانچہ یوسف و یوسف حضرت نوح روحانی ہم صحبت میشود خوانندہ بہ مطالب
رسد و قبر اہل اسرار قدرت الہی بکتابت و بعینہ عین نمایند و بعضی اہل انوار است بر قبر ہم نشینی خواند صاحب نوح مجاہدہ
مشاہدہ انبیاء اولیاء اللہ بیشک گردد حضور عارف روحانی نور از ایمان است از ان قوت باہر دم میشود از میان قبر او آواز ذکر
حقیقت مذکور قال النبی صلی اللہ علیہ وآلہ وسلم اِذَا اُتِيَ تَحْتَ تَحْذِیْرِی الْاُمُوْرَ قَانَسْتِیْ عِیْنُوْا مِنْ اَہْلِ الْقُبُوْرِ - آواز از
قبر روحانی و جمہیت باودانی مراتب صاحب تصور اسم اللہ ذات حضور است کسی را کہ ظاہر باطن یکی گردد بہیت
عمل قرآن و قبر قرب از خدا این عمل حاصل شود از مصطفیٰ
قبر مثل غامد شیر است و در قبر روحانی شیر بر قبر ہر آنکس خواند کہ قوت توفیق داشتہ باشد حضرت عیسیٰ و حضرت بیت
قبر بیشہ شیر در قبر فقیر شہسواری شیر خواند یا بصیر

قبر اولیاء را قلعہ نور است و روحانی دوام شرفت حضور است آیات

ہر کرا شد معرفت وحدت لقا
خوش بخواند بر قبر آن اولیا
ہر کہ خواہد معرفت توحید نور
شد حضوری راز باہل القبور
باروحانی راہ روجی راہبر
باقصوری رود اندر قبر
با یکدگر شد ہم سخن باہم کلام
ہر حقائق یافتہ و ز خاص و عام
ہر کہ این راہ نداند بے عمل
با وسوسہ خطرات شیطانی غل
بے سرے رفتہ اولیا
روز اول شد مشرف بالقا
باحوق تو بہر از خدا این راہ نما
سر ز گردن کن جدا بہر از خدا

عارف عالم باللہ صاحب استغراق فی اللہ آورد برد اہل حضور پدوردگار آزاچہ خوف از مومل جنونیت و چہ اعتیاج گرد
گردیدن حصار۔ از وجود او شغل نور اللہ چون می خیزد کہ از گرمی عزت نور اللہ مومل و فرشتہ جنونیت ازوے جملہ میگردد۔

نیت

مرد باشد حق شامد باحضور آن وجود لائق است دعوت قبور

شرح دیدار القا

بدیدن دیدار پدوردگار مشرف لقا از کہ ام طریق موافق شریعت رواست۔ دیدن خدا بی طریق: اول در خواب نوم
الغیر۔ دوم مراقبہ مخ موت است محرم محبت و محرم معرفت۔ این راموت الوصال گویند و موت بلکہ از موت غالب تر
مُؤْتُوا قَبْلَ أَنْ تَمُوتُوا کہ بائین العیان است عارف لاہوت لامکان است۔ این راموت انوار ذات۔ از علم اعلیٰ
قوتجات و موت غرق ذات الانوار مشرف کنندہ لقا دیدار عارفان اولیا اللہ ازین موت مطلق حیات یافتہ و موت معرفت و
موت مشاہدہ قرب اللہ و موت مجلس انبیا اولیا اللہ را رفیق یا توفیق تحقیق ساختہ و بیشہ مات را بابشہ حیات آراستہ۔ این
است موت رحمت را از ہم سخن بے آواز مشرف تمام بے زبان کلام قُمْ یَا حَیُّ الذَّالِیْنِ ولی اللہ درین
مقام موت و حیات یکی گردد۔ ابیات

باقصور اسم اللہ لازوال است
گر بہ بینم ہمہ اندر وصال است
کسے داند کہ ہرگز آن نداند
حجاب خود ز خود رویت بماند حق نگار
مراتب عاشقان دیدار بین است
ز حق باحق رسد حق الیقین است
حیاتی شد بقا بہر از لقا شد
کسی این جا نہ بیند سر ہوا شد

اگر گوید کسی دیدار فردا که فردا شد به آترا صد پیردا
خدا بیند مرا من چون نه بینم که امت از محمد پاک اویم
لذت و ز جاودانی لذت دیدار به الہی مرتبہ دیدار دادی طاقت دیدار ده

اہل محبت و اہل ذکر فکر و اہل معرفت و اہل مذکور حضور و اہل مقرب حق مشاہدہ نور و اہل تجلی غرق دیدار و اہل مشرف لقا و اہل بقا درویش فقیر ولی اللہ اولیا اللہ و صل عاشق عارف عالم کامل جامع مکمل اکمل رہنما ملق، غوث قطب ابدال اوتاد اختیار صاحب باطن معزز و جود صفا ہم مجلس حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم۔ این چنین جملہ صاحب مراتب اہل نصیب را از کلام احوال شاخصہ میشود کہ اہل اللہ اہل دیدار را نفس بیمار است و بیمار را گویائی و شنوائی و بینائی و لذت خوردن ذائقہ ہرگز خوش نیاید بجز حضور مشاہدہ دیدار و شنوائی دیدار و بینائی دیدار و لذت ذائقہ دیدار کہ آترا طعام نور سرفراور میگوید۔ ایات

طلب کن دیدار دائم تا شوی طالب خدا در میان یک ہفتہ یابی معرفت و جدت لقا
ناقصان را سال پنجہ کاملان را روز پنج پنج پنجہ نیز ناقص عارفان یک روز گنج
پنج گنج نیز ناقص دم زدن بہ برد حضور این مراتب جامع مرشد بود یا ذات نور
دم زدن ہم دیر باشد طرفہ زد حاضر کند این مراتب انتہائے از خدا حاصل شود
این ہر یک مراتب ناقصان را راہزن شد طالبان نادیدہ را دیدہ بہ بخشد میشود روشن عیان
باہو راہ مردان با توجہ بانظر ناظر قلب در تصرف با تصور غرق کن در ذات رب

طالب طلب نام خود را ہم کہ بہ مطالب خویش مطالعہ کتاب مطلوب شب و روز میخواند و مریدان طالب در طلب مردار

بسیار است و مریدان در طلب طالب جیفہ بیشمار است و تلیفہ خلافت خلافت لاف زن از حد زیادہ کار است۔ ایات
کس نہ بینم طالبے توفیق تر کس نیایم مرد مرید از نظر
ہم مریدی طالبی از بہر خویش در پیش بسیار است بدیش پیش

عارف عیان نگاہہ بین مشرف دیدار است آترا امر و فردا چہ کار است؟

گر نہ بیند کور مادر عیب نیست بیز شد اظہار آن از غیب نیست
میدہ دیدار میگوید بہ بین ہر کہ آواز او نہ بیند شد لعین
گر نہ بینم میخوم مشرک تمام روسے من باروسے او باشد ہر مدام

قُولَاتِلَّیْ وَجْهَیْ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِیْفًا وَّ مَا اَنَا مِنَ الْمُشْرِکِیْنَ۔

نور دیدار نہ بخش داشتند نفس قلب و روح را بگذاشتند
 با حق ابتدا نور است آخر گشت نور نور از شد نور، نور از شد ظہور
 قال النبی صلی اللہ علیہ وسلم العلم الذی جُوعَ اِلَی الیَدِ اَیَّتِیہِ مرد آنست کہ با ابتدا و انتہا میرساند در یک
 ساعت اینست مراتب ظاہر توفیق و باطن بحق رفیع تحقیق۔ بیت

ہم چون ابلّس است مانع شد لقا رحمت خدا بروے کس را شد لقا
 بدائت فضل انقا نصیب عالم فقیر عالم تاسیر و علم روشن ضمیر و علم ناظر نظیر و علم برّس امیر و علم فانی فی اللہ فقیر و علم کیمیا
 اکبر و علم دعوت بخیر و علم تمام عالم گیر و علم ذکر لازوال و علم فکر فانی نفس وصال و علم معرفت لازوال و علم محبت احوال و
 علم طلب طالب یار و علم مشرف دیدار و علم ورد وظائف و علم مراقبہ و علم مکاشفہ و علم مجاہدہ و علم مجاہدہ و علم مجاہدہ و علم مژور و علم
 الہام و علم نور و علم حضور و علم مجاہدہ و علم مشاہدہ و علم قرب و علم قدس و علم تمثیل و علم ہم و علم دلیل و علم عیان و علم تصور و علم
 تصرف و علم فکر و علم توجہ و علم استغراق و علم کلید و علم قفل و علم جامع و علم جمعیت و علم فناء و علم بقا و علم خلاف و علم صدیق
 اقلب و علم توفیق روح و علم تحقیق سر و علم اعتقاد و علم اتحاد و علم یقین و علم تعلیم و علم تقنین و علم ہدایت و علم غنایت و علم
 ولایت و علم انہایت و علم تجرید و علم تفرید و علم فیض و علم عطا و علم علوم و علم حقی و قیوم و علم رسم روم۔ ہم علمہا از برائے
 تحقیقات حق و باطل برتن لباس شریعت پوش و در شریعت بکوش و فرمان شریعت بردار و آنچه غیر شرع بدعت
 نافرمان است بگذار۔ بعد ازان قدم در دفتر بز و روئے بدیدار اللہ معرفت آرد بہ ہر علم و ہر عبادت و ہر ثواب از
 برائے بے حجاب اللہ شن، معرفت دیدار است۔ یہیں معلوم شد کہ مراتب دو قسم است: یکے مراتب مردار باطل۔ دوم
 مراتب دیدار برحق است کہ از حق است۔ خدا تعالیٰ کہ بندہ را پیدا کردہ برائے معرفت مشرف عبادت دوام دیدار نہ از
 برائے مردار قول تعالیٰ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ آئی لِيَعْبُدُونِ۔ باید دانست کہ در علم عالم بسیار
 است۔ از ہزار کس عالم کہ علم خوانندہ مشرف دیدار است۔ بجز علم دیدار دیگر علم ندانند بجز دیدار خواندہ و شاگرد و طالب مرید
 از اسبق از علم دیدار دہد۔ بہ تحصیل علم دیدار رساند۔ قول تعالیٰ تَحْسِبِي اللّٰهُ۔ وَ كُنْفِي بِاللّٰهِ۔ اللہ بس ماسوی اللہ ہوس۔
 جواب بگو علم دیدار از کدام علم راہ است؟ و علم دیدار از کدام علم گواہ است و علم دیدار از کدام آشا و رفیق ہمراہ است۔
 علم دیدار تحقیق است از اسم اللہ کہ اسم اللہ بدیدار اللہ رساند و علم دیدار را گواہ حاضر است کلمہ طیبات است لَا إِلَهَ إِلَّا اللَّهُ
 مُحَمَّدٌ رَّسُولُ اللَّهِ۔ ہر کلمہ طیب را از کلمہ طیب میتوان کلمہ طیب بہ مشرف دیدار گرداند۔ و استاد عالم علم دیدار رفیق
 مرشد کامل با توفیق است کہ با نظر توجہ روشن ضمیر با عیان گرداند و با نظر تصور برساند۔ پیر مرشد کہ علم حضوری مشرف
 دیدار انداختہ طالب مرید را در مرتبہ ذکر فکر خراب گرداند ہر آنکس احق است کہ نام خود را پیر مرشد خواند۔ دیدار فضل العطا بخش

خدا۔ اینست مراتب عارفان مشرف لتقائی۔ ہر کرا باور نباشد مردہ دل کور چشم بے حیا۔ قولہ تعالیٰ وَبَيْنَ كَافٍ فِي هَذِهِ
أَعْمَى فَهَوَى فِي الْأَخِرَةِ أَعْمَى اگر کور چشم را بینمایم و گویم بہ بین کور مادر زاد کے بینہ از کور چشمی۔ بنی یقین مصاحب
شیطان لعین۔ ایات

در درل دیدار خوانند بے زبان بے چشم عارف بہ بیند باعیان
شد مطالعہ موت علم از معرفت عالم دیدار باشد این صفت
جسم انوارش بجائز داشتہ نفس و قلب و روح بگذاشتہ
اصل از نور است و صلتش نور شد ابتدائی انتہائی بکھنور شد
مردے باشد چنین عالم تقا طالبان را میکشد کبر و از ہوا
عالم چند قسم است: عالم در علم تقیر و عالم در علم مشہور و عالم در علم شب و روز بود و وظائف مطالعہ دعوت پذیر و ذکر مذکور و عالم در
علم دنیا و دماغ پر ہوا محروم از معرفت خدا بہر مغرور و عالم در فانی اللہ دیدار نور و عالم در علم مجلس محمدی حضور کہ اساس فقریہ
علم فقہ است و عالم فقی دوم است۔ کیے فقی از مسائل تاثیر فقہ فکائے نفس۔ این عالم عارف باللہ تقوی توفیق از دیدار
است کہ بے زار مردار است۔ دوم فقی فرقی نفس درانا کبر یا در قید ہوا۔ ایات

موتی را معراج شد و ز معرفت اگر باشد خضر عیسیٰ صفت
مردہ را زندہ کند با دم نظر بچو قصہ مجلس موتی خضر
ہر کہ بیند از گناہ در خود نگاہ ہر کہ یابد راہ بنماید براہ

نیز شرح کل جز

دیدار بیچ مقام تعلیق ندارد نہ امر و نہ دنیا نہ فردا قیامت نہ بہشت کہ اللہ تعالیٰ را در مقام تشبیہ دادن موجب شرک است۔ پس
دیدار پطو مینشود؟ از سر تا قدم علمی بختہ نور و در آن انوار مینشود دیدار و در آنوقت دیدار را بیچ مقام جائے نماش نام آثار
این است لاہوت لامکان۔ بشنوائی حق پریشان! لائق دیدار آنست کامل انسان علم مسخرات جنونیت در قید آوردن
طریق دیگر است و علم مسخرات موکلات فرشتہ در قید آوردن طریق دیگر است۔ علم مسخرات ملاقات مجلس ارواح انبیا
اولیاء المؤمنین مسلمان در قید آوردن بخواندن واسم اعظم وجود معظم توفیق دیگر و علم ذکر و وظائف سیر طہارت ہفت
طبق زمین و فلک آسمان تماشا عرش کبری و مطالعہ لوح محفوظ این دیگر است۔ این چنین مراتب با ہمہ بے
جمعیت پریشان احوال بعید و بے خبر از معرفت اللہ قرب توحید و مال و علم انوار مشرف شدن دیدار پروردگار این

توفیق با تحقیق و دیگر است و علم فنا و علم بقا و علم صفا و علم شرف لقا این توفیق طریق است با تحقیق و دیگر است۔ و علم ستر اسرار معرفت، محبت مشاہدہ، طلب طے جی و قیوم روشن ضمیر و انضام معلوم فتح الابواب، فرحت روح زندہ قلب، نفس معذب خراب شب و روز از تصور اسم اللہ ذات جان کباب، بے حجاب فی اللہ دوام مجلس محمد رسول اللہ صلی اللہ علیہ و آلہ و سلم بخشور مشرف نور بمد نظر اللہ منظور با توفیق این طریق تحقیق دیگر است۔ این محملہ علم علوم جی و قیوم و محملہ علم رسم رسوم بر یک قدم و در یک دم و بیرنج و بیر یا ست، حکم اجازت طرفہ ذمہ حاصل کند و اولیاء اللہ واصل شود۔

آن کہ امام راہ است آئینہ گل و جز نما روشن صفا مشرف لقا معلوم کندہ کل و جز مخلوقات آنچہ بقا بقا تصور اسم اللہ ذات حاضر است و تحقیق با توفیق حاضر است کلمہ طیبات است لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ۔ این راہ کلید است۔ این راہ منکر ہر انکس باشد کہ بیدین مصاحب شیطان لعین از اہل تقلید است و برین راہ جان فدا کند ہر انکس طالب اللہ کہ در طلب دیدار توحید است مثل حضرت رابعہ و سلطان بایزید است۔

شرح تصور برزخ مشاہدات و حال لازوال بے مثل بے مثال

باید دانست تصور تصرف برزخ توجہ اصل فکر بر وصل است از برزخ گویند۔ تصور برزخ بجز مشاہدات دیدار انوار تجلیات آنچہ ذکر فی کثر ما رقبہ و وفات کہ تعلق و ہم خطرات و اہمات عمل نفس شیطان عمل دنیا ہر سہ را دل چہ اگر دانہ میکند منوخ۔ تصور مشاہدات غیب الغیب انوار از قرب اللہ دیدار است۔ تصور مشاہدات از تصور لقا است از قرب اللہ لقا است۔ تصور مشاہدات از تصور نور از قرب بمد نظر اللہ منظور است۔ تصور مشاہدات از تصور ذکر الہام مذکور از نفس فناء روح بقا نماز تماشا ہے خود تصور است۔ آیات

در تصور شد تصور راز حق	میراید در مطالعہ دل ورق
و ار دانی ہر علم شد راہنما	روز اول سبق خواند از خدا
غری خوشوقت گردد راز بین	عین را با عین بیند بالیقین
عالم و فاضل شود عارف کرم	از علم عین است عالم را چہ غم
علم رسم و با رسوم مردگان	مردہ قالب زندہ قلب علم دان

باید دانست کہ راہ مشرف علم مشرف کنندہ بالقا و رسانندہ بہ مقام کبریا از حاضرات اسم اللہ ذات و حاضرات حاضر کنندہ تماشا ی کل مخلوقات از کلمہ طیب است لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ۔ این چنین راہ حاضرات حضور نور از ہزار کس عامل عارف دانند کہ صرف فقیر است۔ و ہر انکس مکمل دانند کہ بر کونین امیر است و ہر انکس اکمل دانند کہ بر ہر مخلوقات

غالب قدیر است۔ مردہ دل چو دانکہ در قفس اسیر است۔ اگر خواہد تا خواندہ علم آرد، ایک گے گردو این مراتب عالم کلمات ربانی است و بخواند کلمات ربانی نفس مردہ و قلب زہہ بعین العیان۔ قوله تعالیٰ قُلْ لَوْ كَانَ الْبَحْرُ مَدَدًا لِّكَلِمَاتِ رَبِّیْ لَفَیْضُ الْبَحْرِ قَبْلَ اَنْ لِّتَفْقَ کَلِمَاتِ رَبِّیْ وَلَوْ جُمِعَتْ اَعْمِلْهُ مَدَدًا۔ بہت

کی تواند اسم اللہ را شمار اسم اللہ ذات را باخوش نگار
از تصور اسم اللہ صاحب تصور بے حجاب است و بمثل ثواب کہ بینما نیک و بیز ثواب و بے حجاب در آید۔ بعد از ان از گری
او امشرف دیدہ را بارگانی را بانی جاری قہاری را بدشتن وجود کامل انسان است نہ حال ہیچ عمل بدیشان نگردد۔
المطلب آنکہ ہر طالب کہ مرشد خود آواز روحانی الہام یابد از قرب ربانی و اعتبار نیارد و اسم اللہ ذات و اعتبار نیارد و گرفتہ
مرشد بزرگوار پس معلوم شد کہ آن طالب خود پندہ با خود ہواد قیفس نیابد ہر صفا۔ این چنین طالب بے ادب بے حیہ آنکہ
بے نییب از معرفت اللہ و مماندہ از توحید بعید این مطالب است کہ بطرح خود مطلوب است۔ اگر مرشد و باب طالب
ظاہر یالمن توجہ کند و با طالب رفیق با توفیق نگردد و طالب ہرگز ہیچ مقام مطالب نرسد اگرچہ تمام عمر ہم صحبت باشد مرشد
انخلا سالہا سال براحوال گری سردی مر دی نامردی لگای رجا لگای خوف۔ این نیز مراتب از خرد ہوشیاری است
یا اختیاری خود۔ ہر کہ از خود رود را ہبر از اسم اللہ شود۔ ہر آنیکہ خواہی روز مہم توفیق و تمہق تحقیق طالب آنست کہ چشہ
باشہ مرشد و طالب یکیکہ گردد چنانچہ قلب بقلب باقلب باقلب روح باروح نفس بانفس ہفت اندام با ہفت
اندام۔ این است مراتب فانی فی شیخ تمام کہ مرشد مرتبہ خود عظیم بمراتب طالب قلب سلم مہدل گرداند۔ این چنین راہ
را اہلادت قدم گویند استقامت۔ قوله تعالیٰ فاستقیہم کما امرت بموافقی این آیت کہ میرہ قوله تعالیٰ و اعقبی ربک
حتیٰ یأتیک الیقین این مراتب عالم حق یقین است۔ ایما

علم باطنین است عالم باعیان
مرده دل عالم بود قبر از خدا
عالم آن باشد که باشد حق پند
این چنین عالم بود عارف عیان
خون خود آدم ز رشوت باریا
مسئله گوید مردمان از وعده پند

قوله تعالى اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ. اِنَّ اَكْبَرَ مَا سَأَلَ اللّٰهُ هُوَ۔ آیات

هر علم قرآن و حدیث آواز دل دان	هر که عالم شد شه عارف عیان
علم یک نکته است الت لام میم	هر که خواند الف علم دل سلیم
دال بهر از شد دلالت دم کرم	دال شکسته ز دل خطرہ صنم
صورتی دل یافتن از علم دال	شد دلالت دال قرب و حق وصال

دال دیدار از دہد وحدت لقا دال دل را صیقل است بہر از صفا

شرح فقیر عالم

عارف باللہ اولیاء اللہ تلمیذ الرحمان غالب بر نفس شیطان۔ دنیا و نبال او سرگردان پریشان۔ دنیا ہر چند با بجز انکساری عرض کند قبول نشود۔ این چنین فقیر اویسی سروری سرمدی فقیر اہل انوار و فقیر اہل دیدار و فقیر اہل بقا و فقیر اہل لقا و فقیر اہل باطن صفا و فقیر اہل حیا و فقیر اہل دوام مجلس مشرف حضوری حضرت محمد صلی اللہ علیہ و آلہ وسلم و فقیر اہل نفس فنا۔ باید دانست سبحان عزیز! الضیعی یُنَجِّی وَ الْکِذْبُ یُهْلِکُ حَقًّا ثُمَّ حَقًّا وَ بَعِزْتُ اللہ فقیر آنچہ میگوید از حکم خدا و بفرمودہ حضرت محمد صلی اللہ علیہ و آلہ وسلم دوست نہ از سر ہوا۔ اللہ تعالیٰ مرا نور ارواح بقدرت از پی پیدا کرد از کرم فیض فضل۔ از آنوقت و از آن روز مشرف دیدار رب العالمین با استغراق متوجہ بالذات نور ذات لقا یکدم و در یک ساعت و یک لحظہ و یک لمحہ و یک طرفہ ز مشرف غرق دیدار خدا۔ نبودم دم بہ داز از ل مشرف لقا با خدا و در دنیا عمر تمام مشرف لقا خدا و دام۔ اگر چہ ظاہر ہم سخن با مردم عوام باطن با مشرف دیدار دوام۔ و در قبر مشرف دیدار دوام و در شہر گاہ قیامت بہ دیدار دوام و در بہشت بہ دیدار دوام و نظر نگاہ کردن بجاہب حور و قصور بر من حرام۔ قال النبی صلی اللہ علیہ وسلم خُلِقَتِ السَّادَاتُ مِنْ صَلَاحٍ وَ خُلِقَتِ الْعُلَمَاءُ مِنْ صِدْقٍ وَ خُلِقَتِ الْفُقَرَاءُ مِنْ نُورٍ ثُمَّ قَالَ اللہ تعالیٰ قَوْلًا تَعَالَى نُورٌ عَلَى نُورٍ ط یتھدی اللہ لِنُورٍ مِّنْ نَّشَاءَ قَالَ النبی صلی اللہ علیہ وسلم اَلَا اِنَّ کَمَا کَانَ قَالَ النبی صلی اللہ علیہ وسلم کُلُّ شَیْءٍ یَّوْجِعُ اِلٰی اَصْلِهِ اٰیات

اصل من نور است با دیدار نور
ہر کہ منکر از اصل وصل از خدا
وصل من شد دائم با حق حضور
کاذبی مردود گردد سر ہوا
نور تصور حضور تصرف مغفور در وجود ہفت اندام من چنان آمیختہ چنانچہ شیر در آب۔ اگر من نور حضور را بگذارم نور حضور نمیکند ارد۔ اگر من از سوزش گرمی دیدار انوار تجلیات عاجز میشوم و بگریزم بہ نفس مطالب نور حضور بر من میگردد غالب۔

بیت

ہر طرف پیغم دہد دیدار خویش ہر طرف پیغم نماید پیش پیش
من عالم علم دیدار نور پیغم بجز علم دیدار دیگر علم ذکر فکر مرا قبہ ندانم و نخواہم کہ حملہ علوم از اللہ برائے دیدار است۔ باینکہ دیدار است نہ صبح نہ شام نہ روز نہ منزل نہ جا نہ مقام در ذات۔ پیش مثل معرفت لاہوت لامکان وصال از میان از اسم اللہ ذات و حروف انوار تجلیات می نیزد انوار تجلیات و در ران انواری بیند لقا دیدار۔ اینست مراتب فقر مؤثو اقبل آن

تَمُوتُوا -

تنبیہ کے طالب نبی پیغمبر باعتبار لائق مشرف دیدار با طالب اللہ مطالعہ علم دیدار تکرار گردانم و طالب اللہ را مشرف معرفت دیدار رسانم۔ من علم درس دیدار دانم و متخوانم۔ این مراتب برکت رفاقت محمد رسول و بارفاقت یاران محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و برفاقت بختین پاک۔ دشمن ایشان دوام خراب و ہلاک۔ قَوْلُ تَعَالَى قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى . قَوْلُ تَعَالَى قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ط وَاللَّهُ غَفُورٌ رَحِيمٌ۔ آیات

کوشش پوشش نہانم با چشم با عیان دیدار پیغمبر و زکرم
در میان کسی بکنجہ هیچ کسی طالبان اللہ را اللہ بس

و رذات انوار دیدار است۔ بیرون از انوار دیدار نیست کہ انوار بے مثل است کہ مطلق معرفت نور اللہ وصل است و انوار بپار۔ بعضی تجلی نور و بعضی تجلی شیطانی نار است۔ در انوار کلمہ طیب لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ و آواز سیدِ هُوَ سَيِّدُ هُوَ سَيِّدُ هُوَ الْحَقُّ لَيْسَ فِي التَّوْحِيدِ إِلَّا هُوَ۔ در تائید شرک و کفر صورت کافران اہل زنا صنم بپار است کہ محروم از معرفت پروردگار است۔ بیت

حق را بردار باطل را گذار این وجود بود لائق شد دیدار
ہر دمی گویم محمد یا نبی این مراتب عارفان بر دین قوی

در راہ حضوری ذکر کفر گزبان بکرم مراتب ہو البعد گردانند از تصور توحید اللہ ذات است۔

از قبر باحو میر آید ہو آواز راہ حضوری را بود از اہل راز

مطالعہ علم از اللہ غیب خواندن ہر کہ بخنور مدرسہ علم خواند از اہل نظر علم خواندن احتیاج نماند۔ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ عَتَفَ رَيْبَهُ فَقَدْ حَقَّ لِسَانُهُ تَصَوُّرٌ دَرْسُكَتِ لَعْمِ الْبَدَلِ فَيْضُ فَضْلٍ كَہِ بِيْرُونِ بِرَكْعَةٍ اِزْخِرَاتِ غُلٍّ۔ اللہ بس ماسوی اللہ ہوں۔ بدانکہ ذکر را دو گواہ است۔ یکے بذکر تائید روشن ضمیر با عیان۔ دوم گواہ ذکر ذاکر با نظر ناظر و فکر رانیز دو گواہ است۔ یکے از فکر فانی نفس۔ دوم گواہ بہ مجلس محمدی صلی اللہ علیہ وآلہ وسلم دوامی باشد بخنور حاضر۔ از تائید ذکر ذاکر با عیان بگرد ناظر و از فکر مجلس محمدی صلی اللہ علیہ وآلہ وسلم نشہ حاضر آراذ کر زوال بہ خطرات است و فکر از فتنہ نفس و ہمت بے خبر از ذکر فکر معرفت اللہ ذات است۔

شرح فقر و شرح مرتبہ فقیر

فقیر کہ بدین صفت موصوف باشد فقیر صادق و فقیر کہ بدین صفت موصوف نباشد کاذب و فقیر پنج گنج است و پنج حکمت است و در حکمت پنجاه ہزار علم است و در ہر علم پنجاه پنج ولایت است و پنجاه پنج عنایت است و پنج پنجاه تصور است۔
 بالصورتوہ باعتبار توحید کلید لازوال با قرب اللہ وصال از ازل تا ابد در یک دم بگذارد بہ مشاہدہ حضوری احوال۔ ازل مراتب فقر فنا الفنا۔ دوم مراتب فقر بقا البقا۔ سویم مراتب مشرف بقا کرا کویند؟ و بقا کرا کویند و بقا کرا دانند کہ مثل بستہ نمیشود۔ مراتب بقا و بقا بمحور الحی و الحی و الحی و الحی و الحی۔ بخادر یکدم تمام عالم را فنا کرد اند و بقا در یکدم تمام عالم را بجات رساند۔ بموجب مرتبہ جی القلب و میمت النفس بموجب ہستی و نیستی بموجب سختی و آسانی و بموجب ویرانی و آبادانی بموجب جمعیت و پدیشانی۔ این است مراتب فقیر بر کوین غالب امیر روشن ضمیر ہر جملہ مخلوقات صادق عارف برمند فقیر سریر۔ اِنَّ اللہَ عَلٰی کُلِّ شَیْءٍ قَدِیْر۔ در حکم عالم عالمگیر۔ این است مراتب اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰہُ۔ فنا فی اللہ فقیر بدین صفت مثل حضرت رابعۃ و سلطان یازید کہ بدست دار کلید کوین را معرفت توحید۔ فقیر کہ بدین صفت موصوف نباشد از اہل تقلید زن مرید۔ باید دانست کہ کامل انسان ہمیشہ در طلب مولی دیدار است و ناقص و چون احمق ہمیشہ در طلب دنیا جہنم دار است۔ بہت

معرفت توحید حکمت ہر سہ شد راہبر خدا
 با مطالعہ دل ورق شد غرق اللہ فی با بقا

غوث قطب اگر تمام عمر بر یا نہت مجاہدہ تصرف کند ہرگز بابتدائے مرتبہ فقر نمیرسد کہ ابتداءے مرتبہ فقر مشرف بقا است و در مرتبہ مشرف بقا حاصل کردن مرتبہ نفس فنا است و در مرتبہ نفس فنا حاصل کردن زندہ قلب روح بقا است۔ پس مرتبہ بقا بقا بغیر از مشرف بقا ہرگز نمیشود حاصل و فقیر ہرگز دو اصل۔ در میان مرتبہ غوث و مرتبہ فقیر چہ فرق است کہ از عرش تا تحت الشری طیر ہر جملہ مقامات طبقات زمین و آسمان و مطالعہ علم لوح محفوظ و ہفتاد ہزار منزل فوق العرش در عمل و با یک نظر در حکم غوث قلب است۔ این چنین مراتب ابتداءے و انتہا میگویند طبق عن طبع ہوائے نور کہ فقیر ہرگز نظر نکند بطیر ہر ہوائے نور کہ دوام غرق انوار مشرف دیدار و مشاہدہ با قرب اللہ حضور بمذ نظر اللہ منظور۔ بہت

فقر یک بزر است اسرار خدا ابتداءے انتہا بیند بقا

فقیر را قوت از بقا است و توحید از بقا است و جمعیت از بقا است و مشاہدہ حضور قرب از بقا است۔ و ذکر فکر بقا بقا ادب حیا از بقا است و اتحاد یقین با صدق صفا عندی قلب تزکیہ نفس از بقا است و گویائی و شنوائی از بقا است۔ طالب مولی در طلب بقا است و طالب دنیا بے حیا است۔ مجلس اہل بقا و بی حیا را است نیاید۔ ابیات

مرتبه فقر است بافخر از نبی فقر را دشمن بود اہل از شقی
عالم او باشد غلام اہل از فقر عالمان را برد حاضر بانظر
عالم مثل طالب فقیر بر عالم غالب۔ اگر عالم در طلب مولیٰ جانفدا طیار است، فقیر را بجنور مجلس محمدی صلی اللہ علیہ وآلہ وسلم
رسانیدن آسانکار است۔ در وجود طالب اللہ سہ چیز است۔ یکے نفس، دوم قلب، سیوم روح۔ نفس طالب شب و روز در طلب
شہوت، زن، فرزند، نان، قربی، صحت، جان، طول العمر بے حیا و است کہ از جو است۔ قلب طالب شب و روز بدر شوق
تعطش نور روشن نیمہ صفا است کہ در طلب مجلس حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم کہ شمع شفتت شفا است۔ و روح
طالب شب و روز در طلب مشرف تقا است کہ از جذب خدا است کہ از رحمت لطف عطا خدا است۔ طالب اللہ را بگویند است
قسم باللہ شمع باللہ کہ روز اول از مرشد عالم سبقت علم طلب کنند بخواند اللہ۔ از اسم اللہ ذات تصور عاشرت مشرف میگردد و تقا و اصل
تقا اصل از مجلس حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم است۔ مرشد کامل عالم دو مدرسه علم درس در سینہ دارد۔ یکے درس
مجلس حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم و درس تقا در وجود طالب اللہ ذکر پیدا میشود کہ ذکر عیان نظر بر لاہوت
لامکان گواہ ذکر یکے عیان دوم ناظر و در مدرسه علم مجلس محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم و در وجود طالب فکر پیدا میشود
کہ از فکر قفا مشرف حضوری حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم۔ ایات

طالب از مرشد طلب دیدار کن دیدار حاصل میشود از انوار کن
طالب از مرشد طلب ذکر خدا سبق خوانی از خدا وحدت تقا
طالب از مرشد طلب قرب از قبر رویتی دیدار بینی راز بر
اگر مرشد میرساند و مشرف کند تقا عباد یاد یار و طالب بے یقین بے اعتبار است، عاقبت مردود۔ اگر طالب بالیقین باعتبار
است، یک دم جدا نکرده از دیدار غلبات انوار غرق فی اللہ دیدار طالب اللہ را معلوم حقیقت تصور حقیقی با توفیق و تصرف
تحقیقی تو چه مرشد رفیق۔ ایات

طالب شدی مرشد شدی کامل کدام روز و شب دیدار بین هر صبح و شام
طالب صادق بود بر حق نگار طالب کاذب بود خدمت شمار
کس نیایم طالبی لائق تقا نیست لائق طالب احمق بی حیا
باخو بہر خدا دیدار ده تیغ بر گردن زخم سر پیش نہ
بی سرش طالب بود اسرار بین بی سرش حاضر شود اہل یقین

باید دانست کہ عالم را فتویٰ از علم روایت است و فقیر عالم را فتویٰ کشتن و گردن زدن نفس از علم ہدایت است و عالم ولی

امیر الکونین 59 فارسی متن

اللہ را فتویٰ از علم ولایت است و درویش عالم را فتویٰ از علم غنائت است و عارف باللہ عالم را فتویٰ از علم دیدار عنایت است۔ بیت

عالم شدی فاضل شدی عارف کجا معرفت قرب است و از علم و لقا
طالب اللہ را چہ درکار است دوازده سال و تمام عمر تصرف کند بی شمار۔ طالب اللہ را مشرف دیدار است خواہ یکدم خواہ
یکقدم دیدار مشرف میشود خواہ وقت مرگ یا کنعان خواہ در قبر مشرف دیدار میشود خواہ در حشر خواہ در بہشت مشرف دیدار
میشود۔ طالب صادق روزگار و اندیش و روز در خدمت مرشدے یا نشاندہ یا اعتقاد بماندہ بموجب آیت کریمہ قولہ تعالیٰ إِنَّ
اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ مرشد کامل را طالب خوانندہ یا خوانندہ برابر است کہ علم درجات است۔ علم درجات روز
اول غلط بخش نیست فیض فضل کند از تصور اسم اللہ ذات۔

بیت

بر زبان انت و بدل تصدیق بے باز احتیاجی نیست خواندن انت بے
ہر مطالعہ علم بہر از شد لقا طالب حق سبق خوانند از خدا
سبق خواندن از خدا سنت رسول شد علم تحصیل عالم حق وصول
قوله تعالیٰ الْكَافِرُونَ عِلْمُهُ الْفُزَانُ ۝ تَخْلُقُ الْإِنْسَانَ ۝ عَلَّمَهُ الْيَبَانَ ۝ تمامیت تحصیل علم جامع جمیع
بشرف لقا مشاہدہ بعین الہمال صاحب قرب اللہ مع اللہ وصال و در نظر اہل عالم باللہ دوری خدا بے معرفت ہم مطلق
بہمال نفس و خصال علم مشرف لقا مشاہدہ حضوری بخشد حاضر کنند۔ و بے حضوری مشاہدات دیگر علم حجاب اگر چہ عمر فانی
میشود۔ بیت

علم معراج است محرم سرسبز عالم و عارف بود صاحب نظر
عالم نفسانی در قید طمع، حرص بند و عالم روحانی مشرف علم لقا اللہ پسند علم۔ عالم نفسانی از جلالت علم بیار غصہ درو خشم و عالم
روحانی از جمالیت بینائی دارد معرفت چشم مجلس اہل چشم و اہل چشم راست نیاید۔

شرح مراقبہ

شرح مراقبہ بخش خدا و شرح مراقبہ ملاقات ملازم مشرف مجلس حضرت محمد صلی اللہ علیہ وآلہ وسلم، شرح مراقبہ باطن
صفا و شرح مراقبہ علوم فیض عطا و شرح مراقبہ نفس را باز داشتن از کبر، ہوا، نفس و از ہستی و نیستی، از بود تا بود گردد مطلق
فتا، شرح مراقبہ از تصور اسم اللہ ذات مرده و موجود میشود بقا مشرف و حدت معرفت لقا، شرح مراقبہ قلب میگردد و نقطہ لخط

پاک پاک از تصور اسم الله ذات هفت اندام طالب پاک پاک شرح مراقبه از غلبات محبت روشن ضمیر بعین دل
بیدار دوام و مشاهد دیدار طالب بینا را بر مشاهد دیدار کلیه باید آورد اعتبار این مراتب قلب طالب پرتو را الله محمود است
طالب که بر دیدار مشاهد حضوری دیدار قرب الله نیارد اعتبار مردود است شرح مراقبه مصافحه دست با هر یک انبیا اولیا
الله شرح مراقبه غرق با توفیق و باطن آنچی بیند ظاهر در باید با جمعیت تحقیق بشرط آنکه مراقبه اهل احوال را وقت احوال
باشد رفیع فضل از زوال باشد مراتب روز اول و اَوْفَوْا بِعَهْدِي اَوْفِ بِعَهْدِي كَهْ رُوعَهُ حَقِيقِ با وصل باشد مراتب
جمعیت یعنی جمال باشد این چنین مراقبه است بر حق که از حق حقا بعزت الله بانه و مراقبه بظلمات شیطان بیار
است و مراقبه و مودع و تنوید نفسانی بشمار مراقبه و اهمات آفات دنیا مثل خیال پریشانی از حد زیاده کار است آیات

طالب بیا طالب بیا طالب بیا بر تو کنم دیدار وحدت حق عطا

طالب خواهد اگر دیدار دم دم که بادیدار شد اهل از کرم

در مطالعه غرق شو فضل از لقا این مراتب عارفان رویت نما

المطلب آنکه طالب دیدار آنست و طلب دیدار حاصل کردن دیدار اول از دنیا و مکنند و از عقبنش سزد و دو گانه نماز
یکدوم یک رکعت ترک نفس فنا دوم رکعت توحید توکل بروج لقا بعد از آن سلام گوید بینا اسلام آید آنچه لاسوی الله از
دل بشوید الله بس ماسوی الله هوس طالب نام تحقیق است و مرشد نام توفیق است طالب که در نیک و بد مرشد جاسوس
پریشان است آنگاه مرشد را بتر از شیطان است مرشد که طالب را حقیقت احوال مشاهد پیش از تحقیق از ازل و از
ابد و از دنیا مانی حال مستقبل مشروعا طالب را ننماید آن مرشد لائق تحقیق نشاید که مرشد ناقص ناتمام تحقیق از و گرفتن
مطلق حرام است اول قاعده علم فقر اینست که آنچه علم علوم در قید رقم رقوم محفوظ مرقوم طالب را مرشد به سبق اول
میکند معلوم اینست مرشد مراتب شیخ محمد دم مراقبه دوام اهل تقلید را و مراقبه دوام باید اهل توحید را و توحید از آن
کدامی؟ ناقص طالب مرشد هر دو را برهنی و ملک شکست و سلب با گناه کبیره صغیره یا بلذت نفس بشریت همچنان خراب
کنند و شکست سازد چنانچه آب آتش و مرشد کامل را و طالب کامل را هیچ زوال نمدلا زوال است اگر چه شب و روز با گناه
او مثل حباب در وجود او مثل در یا آب اگر هزار پلیدی در دریا افتد دریا تاریک و رنگ بدل نخورد و تا پاک نگرود

بیت

دل مرا دریا زان دریائے هو از ازل تا ابد موجش پاک زن

هرگز از تصور اسم الله ذات هفت اندام وجود پاک است آنرا از محاسب چه پاک است؟ الله بس ماسوی الله هوس

هر که با استقرار اخلاص قلب روح اتفاق خود را در بیعت معرفت لباس برتن پوشیده با مراقبه آورد مراقبه با تصور اسم الله

ذات طرہ زد آفرین بخشود و از حضور مشر و عا جواب سوال آورد چنانچه در باطن حکم محمدی از مجلس محمد علی اللہ علیہ و آلہ وسلم رسیدہ بچشم ظاہر یافت و دید۔ پس معلوم شد کہ مراقبہ بحسب اربع عناصر از خطرات نام خیال بیان است بلکہ این بیان مراتب جوانی بے جمعیت پدیدانی است۔ مراقبہ بحسب عیان کہ بعین ازان است مراقبہ بحسب روح دلیل آگاہ سلطان الوہم کہ قرب اللہ است کہ گل و جز در نظر و نگاہ است۔ مراقبہ بحسب بصر اسرار پردہ پرور از مشرف دیدار پروردگار بالیقین و باقتدار۔ ہر کہ منکر از دیدار محمد رسول اللہ صلی اللہ علیہ و آلہ وسلم شفاعت او نگاہ از و بیزار بلکہ از امت نباشد۔ روز حشر روئے او مثل خرس و خوک و گداز و حمار۔ مراقبہ بحسب نور در مشاہدہ قرب حضور مراقبہ بحسب ابرار حیات البقا مشرف لقائے مراقبہ بحسب جوہر نور ایمان ترک دنیا غالب بر نفس و شیطان۔ این پیدا و پنهان ہفت مراقبہ و ہفت اندام و ہفت کلیہ و ہفت قفل و ہفت حکم و ہفت حکمت و ہفت طلسمات و وجودیہ و ہفت گنج یک جاہ گردد یک وجود میشود بعد از ان قدم در قعر زندہ کہ این ابتدا ہفت تنہا الفب طفل خوانی حروف قاعدہ فقر است۔ بعد از ان شروع از لا ہوت لامکان لانہایت لاعد و لاح فقر برسد کہ محقق مواد مراتب فقر گواہ شایداہ است کہ راہ گواہ قرب اللہ است۔ بہت

ہفت را بگذارد ہر یک ہفت در تا شوی عارف خدا صاحب نظر
المطلب آنکہ این جہان دار الفنا دنیا است کہ مردمان انسانی لذات از نفس میکشند و دل افرودہ سہا مردہ باحسرت بسرور۔ بہان دار البقا کہ جائے روحانیت است خفتہ اند۔ حقیقت احوال خود را با پنجس گفتمہ اند۔ بعضی قبر خاک نور بہشت روضہ پاک است و بعضی قبر نار پدر آتش غار معذب خراب با حساب۔ و فقیر اہل انسانی و اہل روحانی کو نین را تماشا بین قدرت اسرار ربانی عارف حق الیقین۔ بہر دیدار دیگر راہ طلبند و نور دیدہ و نخریدہ خرم با شوق وصال اگر چہ ظاہر بر بار علائق عوائق اہل عیال۔ مثل شتر است خار نخورد و بار بکشد و هیچ کس را آزاد نہد۔ بار گرانی بردارند عارف پروردگار اندامیات

عارفان دیدار روز دیدار بین	دیدہ دیدار با عین الیقین
دیدہ با دیدار بردہ عین را	عین را با عین بیند شد لقائ
گر نبودے این مراتب ہر دوام	کس گفتے کاملان ختم الاتمام
نیت دیدار ش بدم دیوانگی	نیت دیدار ش حق پیگاہی
در شریعت شد بدیدار خدا	در شریعت یافت دیدار را
دیدار دہ مرشد بود دیدار بر	کامل و اکمل بود صاحب نظر

ہر کب و روز متوجہ غرق دیدار است، مرتبہ افقیر ولی اللہ۔ ہر کہ از دیدار منکر است، مرتبہ اوقفروا ابن اللہ۔ ابیات

کور مادر زاد طالب بی نظر کور طالب کور رفتہ بی بصر
کور را گرمی ننمایم آفتاب کور بیند ہر طرف یابد حجاب

اللہ بس ماسوی اللہ ہوس۔ ابیات

اولاً موت است بعد از معرفت و ز چہار بگردد یکتا صفت
پنج را با پنج دارد ہوشیار نہ یکطرف یک یکطرف عارف شمار
نہ گرنہ میشود یک سیر تر گر یک گرنہ میشود نہ در امر
دو دیو خود در وجودے بند کن بعد ازان ارشاد مردم پند کن
معرفت توحید جملہ شد او را ہر کہ یک را یافتہ عارف خدا

علم غیب خاصہ خدا داد علم غیب شب و روز بندگان خاصہ عارف خدا خواند اہل ایمان کہ ایمان بر علم غیب آوردن است۔ ہر کہ ایمان بر علم غیب نیار دہرگز ایمان ندارد و بموجب این آیت کہ یمقلو تعالیٰ لا ریب فیہ و یشہدوا لیلہم ینفہقون لا الذین یؤمنون بالغیب بموافقت این حدیث نبوی قال علیہ السلام من عرف اللہ لا یخفی علیہ شیء بموجب آیت کریمہ اِنَّ الَّذِیْنَ یَخْشَوْنَ رَبَّهُم بِالْغِیْبِ لَهُمْ مَغْفِرَةٌ وَّ اَجْرٌ کَبِیْرٌ۔ فقیر عالم المتابہ تصدیق القلوب چنان باتوفیق بستاند کہ علم ظاہر زبان تمامی نیان گردانند از ان بے یک حرف یاد نمایند۔ اللہ بس ماسوی اللہ ہوس۔ قال النبی صلی اللہ علیہ وآلہ وسلم من عرف ربہ فقد کف لسانہ فقیر را قرب و عزت و عظمت و شرافت و کرامت و جمعیت و فقر و کمیت و امر و حکم و تصرف و توجہ و تفکر و تصور غالب شدن بر کونین امیر روشن ضمیر تجلیات ذات انوار عیانی و اوقات احوال اسرار قدرت سبحانی از علم دیدار است۔ بیخ مطالعہ علم دیدار بدینگر آوردن برقرار دارد و فقیر را بد کہ فکورد و طائفہ مراقبہ چہ درکار است؟ ابیات

مشر دیدار دیدار نظر بانظر ناظر کند موتی خضر
این شرف شد امتی از مصطفیٰ نَحْنُ اقْرَبُ یَافْتَهُ قَرَبِ اِذَا

این مراتب فقر اے الحق گمراہ! باید دانست کہ ہر یک مراتب ملکہ سلوک ابتدا از قرب اللہ و انتہائے محفل حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم است کہ ابتدا و انتہا متوسط دیدار است کہ عطا اللہ فیض بخش بہر دو گدار است۔ ابتدا و انتہا مراتب رانا تمام است۔ و الا نہ ابتدا و انتہا کیے نام است۔ ہر کہ مشرف شود بر باب العلین در خواب و در مراقبہ دیدار تمام عمر دیدہ ادخواب بگیرد۔ شد دیدار و اگر مکیگرد خواب او مشرف حضوری بی حجاب۔ ہر کہ مشرف شود بدیدار آرا خوش نیاید

دنیا بیخود مردار۔ ہر کہ این دو گواہ ندارد از مشرف دیدار ندارد۔ قال النبی صلی اللہ علیہ وآلہ وسلم الْيَتِيمَ أَيُّهَا هُوَ الرَّجُلُ عَ إِلَى الْيَتِيمِ أَيُّهَا۔ محبت راہ از قرب الہ است کہ آخر با قرب اللہ است۔ طالب راہ است کہ از قرب الہ است آخر بہ قرب الہود کہ فکر ذوق و شوق و مراقبہ کا شہ راہ است کہ از قرب الہ است، آخر با قرب الہ است۔ تصور تصرف، توجہ ب فکر معرفت، توحید راہ کہ مشرف دیدار راہ است کہ باید از قرب اللہ آگاہ و نظر نگاہ است۔ پس معلوم شد کہ مرشد کامل ابتہاد مراتب ابتدا نماید۔ بدیدار مشرف کنند ابتدا و انتہا یاد نمایند۔ این است مراتب عین با عین۔ بیت

گر گویم دیدہ ام مدعی باد گوئی در کور چشمی کے بہ بیند سگ مثال خاک در دیدار روشنی انوار دیدار بر طالب چنان شود غالب چنانچہ بر آتش آب۔ بیت

با دے دیدار بہرم شد حضور شد مشرف بالقافہ در غرق نور

طالب چشم کور را اول مرشد داروئے بینائی چشم روشنائی بخشید۔ بعد ازان بنماید دیدار دائم۔ ہر کہ را با ایمان لازوال و اولیا قولہ تعالیٰ الْاَوَّلِيَاءُ اللَّهُ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ۔ عالم حکم دیدار مہر مایہ و مرشد کامل دیدار مینماید۔ در میان فرمایہ و نماید فرق است۔ بر فقیر فرض عین است کہ جملہ تصرف گنج و ملک سلیمانی و جملہ ارواح انبیاء و اولیا اللہ روحانی و جملہ فرشتگان تسبیح خوانی و کل و جز آنچه دنیا است در قبض قہد آورده۔ این چنین مراتب فقر اختیار می ترک توفیق گویند و چنانچہ دنیا تہمتی در تصرف در آرد دست بدست فی سبیل اللہ تصرف کنند یکبارگی بگذارد۔ فقر را توکل تحقیق است غنایت مال و ہدایت احوال است بغیر از غنایت فقر اضطراری مطلق شکایت است۔ بیت

توحید سرعطا است کہ تقلید سرخطا است

از دست ناراست کہ مکارہ پاراست

قولہ تعالیٰ مَا زَاغَ الْبَصَرُ و مَا ظَلَمْنَا أَتَاكَ طَالِبُ اللہ دیدار از تماشاہ کوین نشود میرا، ہزار بار استغفار باروشن غیر سواد سدیدادیدہ از دل دوام نگردد دیدار بالیقین باعتبار خیالی دشوار مشکل کا بحال است رسیدن بہ معرفت مولی وصال و مشرف شدن دیدار بہ درو گار است۔

دیدہ دیدار مارا از ازل معرفت دیدار مارا شد بفضل

اگر کسی تمام عمر تصرف در مطالعہ علم کند، صاحب تحصیل عالم فاضل است، علم را میداند و مستخواند از باطن، توحید معرفت، قرب اللہ حضوری بی خبر محروم ماند و اگر کسی تمام عمر تصرف در ریاضت کند و بر یک پائے استادہ صدی سال مجاہدہ کند آرزو از طریقت معرفت باطن اتفاقاً فائز ہیج خبر نبود از خود ہیج کس نقد بجز توفیق مرشد کامل تحقیق۔ از سالہائے سال عبادت ثواب ازان بہتر است توجہ مرشد یکبارگی میکند بے حجاب اللہ بے حجاب۔ ایات

مرشدی باشد ترا مراتب راهنما طلب کن از مرشدی رویت خدا
 حافظ شری عالم شری زنده زبان و زبانی خبر تصدیق و حدت بے عیان
 عجب دارم از ان حق و مکه بعضی طائفه اهل بدعت فرعون شیطان اهل شرب نفرانی بی بند مرتبه کفار اهل ابلیس اهل زنا
 و میگویند یافته ایم معرفت دیدار رحمان - اساس این اهل بدعت بر خلاف است و گفته ایشان سخن لاف است - ایات
 هر که می بیند بیدیدار خدا آن طالبان را بانظر برد لقا
 در معرفت دیدار حق ناظر کند بانظر مجلس نبی الله برد
 دم دلم دیدار منبر ده حضور روح را روحی برد اهل القور
 لایق دیدار اول دیده کن دیده دیدار را زبان دیده کن
 نیست منزل نیست آنجائے مقام غرق فی التوحید فی الله شد تمام
 طالع مئی طلب دیدار جو باحو معرفت دیدار موی را بگو
 دیدار تصرف تصور مرتبه باعتبار است - خدمت ماه و ایام دوازده سال شمار است - بیت
 باحو طالب دیدار از خود خود جدا از میان خود رفت می بیند لقا
 زن فرزند مال ذکر، فکر، خیال طمع نفس مردار باز دارد از معرفت الله دیدار - دیدار مشرف لقا در نماز است - آن نماز
 دوام مشرف معرفت نور حضور - دیدار از است - ایات
 سر رود در سجده دل باشد باندا روح شد باحق مشرف اتحاد باندا
 این نماز عارفان با دل حضور فرض عین است این نماز بالضرور
 باید دانست که انسان مخلوق است و الله قادر علی قیوم غیر مخلوق - پس معلوم شد که مخلوق را چه قدرت است که به غیر مخلوق الله
 برسد و معرفت قرب وصال جمال حضوری حاصل کند و مشرف دیدار لقا رب الغلین میشود - دیدار مشرف لقا حضوری
 شرح اینست هر که منکر از مشرف دیدار لقا ملعون بیدین است - المطلب آنکه علم ذکر، فکر، تلاوت و وظائف مراقبه مجاهده
 بعید است از قرب الله تو حیده مشرف دیدار علم است - مراتب عین العلم اعلی قرب مشرف دیدار حق تعالی علم تصور اسم
 الله ذات - مطالعه غرق بخواند از دل سبق ورق اسم الله ذات علم معرفت توحید است تیز تر میشود - از باد و برق بر مرکب
 نفس براق طالب دیدار میشود طر ف ز د مشرف گردد بیدیدار - در میان بنده خدا نیست حجاب سنگ کوه - اینست مراتب
 بالیقین باعتبار - ایات

تا نه بینم من بچشم خود خدا نیست باور گفته درویش را

ہر کہ می بیند بود در غرق نور
معرفت توحید ایست حق حضور
بی سری سجدہ کنم حاضر خدا
این نمازے عارفان را از لقا
بی سری سجدہ بود ہم بی جبین
نیت آسجا آسمان و نی زمین
بی چشم نیستم بخوانم بے زبان
معرفت لاهوت ایست لامکان
سجدہ در نور است رو رویت دوام
قبلہ در قبلہ بود قبلہ تمام
ہر سہ قبلہ قرب بخشہ در نماز
معرفت توحید ایست فضل راز
نفس نوش قلب نوش روح نور
اہل نوری را نمازی شد حضور
دل پریشان نمازی کی روا
دل بخطرہ نفس شیشان و ہوا
نماز معراج است می بیند خدا
عارفان را در نمازے شد لقا

باید دانست کہ عارفان دوام در نماز است و دل عارفان مدام در نماز است و روح عارفان تمام در نماز است۔ نماز باراز
است و راز با نماز است۔ مرشد نور الہدی از علم دیدار سبق میدہد کفی باللہ۔ و طالب صادق میتواند کہ لا الہ الا ہو
فَاتَّقِ اللَّهَ وَكَيْفًا۔ این تین مرشد مشرف کنندہ را دیدار خدمت است و مرشد یکہ بزرگتر مراد قبہ میں دم طالب اللہ را سبق
میدہد طالب ہرگز بہ مطلب زہد، مرشد ناقص از معرفت اللہ محروم است۔ لیکن معرفت، بیار طریق است۔ غامضہ معرفت
مشرف دیدار با توفیق است و مشرف لقا سے خدا با تحقیق است۔ بشنوا! اگر کور چشم مادر زاد را گفتہ شود کہ عین دیدار
پروردگار کیویدکہ دیدار فرد است، از انکہ مطلق امروز در حجاب پردہ است و اہل چشم بینا با عیان دوام مشرف دیدار اللہ
بہمان۔ از تحسین بارز کہ امروز فردا کیے گردد۔ قولہ تعالیٰ وَمَنْ كَانَ فِي هَذِهِ اَعْمٰی فَمَا فِي الْآخِرَةِ اَعْمٰی ایماں
ہر کہ در دنیا نہ بیند حق لقا
بے نصیبے او بود آخر کجا
آخرت او حور خواہد ہم قصور
بے نصیبے او ز دیدار ش حضور

قولہ تعالیٰ مَا زَاغَ الْبَصَرُ وَمَا طَغٰی۔ این است مراتب نصیب عارفان لقا سے حق بے حیا! ایماں

از ناف تا سر جلوة انوار حق
آنچہ می نیستم ازان دیدار حق
حق و باطل را کنم تحقیق تر
میسرم دیدار طالب را نظر
زندگی شد با لقا بیندگی
بی لقا ش زندگی شرمندگی

مرشد عارف کہ روز ازل طالب اللہ را دولت عظیم دیدار رب کریم مشرف و نصیب کند، آن مرشد لائق ارشاد نمود۔ مرشد
عارف نور خدا آنست کہ طالب اللہ را دوام در باطن مشرف کند بدیدار و ظاہر طالب در مطالعہ علم و در شریعت ہوشیار۔

دائیکه چنانچه حضرت خضر را آب حیات از ظلمات، بچنان عارفان از تصور اسم الله ذات یافت حیات۔ بیت
خضر را طالب کنم بہر از خدا منکہ طالب با حضوری مصطفیٰ
حضرت خضر از مرتبہ فقر امت محمد رسول صلی اللہ علیہ وآلہ وسلم شب و روز تمام عبرت و حیرت برد قرب ایشان کہ مع اللہ
مشفردوام بمذکر رحمت اللہ منظور دیدار میشود۔ آیات

خضر را خبری نباشد از قرب وحدت لقا شرف امت را تمام از مصطفیٰ
فکر فرحت نفس و ذکر را بہر طالبان دیدار را بس این سخن
باتوجہ میہرم دیدار حق زیر پائے توشود جملہ طبق
با الت اللہ رسانم با حضور این مراتب عارفان است غرق نور
عالم شرم در علم توحید از خدا احتیاجی نیست علم از سر ہوا
علم شیطان است کبر وبے کرم گر بگویم کہ انا شیطان میشوم
علم قرآن است قرب و معرفت علم آن باشد بود نبوی صفت
خلق باخلق است باخلق تمام نیک خصلت پیچو نبوی والسلام
عالم تقیہ کہ نفس مردہ دل سیاہ باو ہم سخن مشکو کہ بی خبر از باطن معرفت الہ و آرا نباشد از باطن آگاہ بر نفس خود نگاہ
اساس و مخبر علم تصوف بختان خداست تعالیٰ و رسول خدا ام العلم احوالہ العلوم از علم تصوف حق قیوم کل و جزو علم را حقیقت
حق باطل میشود معلوم۔ ہر کہ علم تصوف نخواہد سیاہ دل در جہل و در نفاق بماند۔ علم تصوف علم فقہ است از فیض اللہ۔ علم
تصوف سلک سلوک فقر است۔ صفت انقلب تصدیق با توفیق بحق رفیق صدیق تحقیق۔ فضل اللہ۔ علم تصوف عارف
رحمت اللہ۔ مانع از علم تصوف از قوم زندہ نیست۔ آیات

گر بے علم عالم شدی بے معرفت جایی علم است خر عیسیٰ صفت
تا نیانی معرفت را بہر خدا طلب کن مرشد شوی تو اولیا
طالب اول از مرشد طلب کند کل و جزو مخلوقات ذات صفات حاصل میشود در یک سخن کن۔ مرشد چہا حرف است۔ مرشد بہ
حرف نمیشاہدہ حضور معرفت معراج۔ از حرف زرا از حق غرق فی التوحید نور۔ از حرف شش شہسو اوار عارف نظار بروحانیت
اہل قبور۔ از حرف دزد و ام بخش الہام و طالب نیز چہا حرف است۔ طالع۔ از حرف طاعت طوطی بنگی سرا گلندی
دوام در حکم حق پسندگی و از حرف الت ارادہ صادق با ادب۔ آہ کشد آنچه بر سر بگذرد و از حرف لالائے لقا لایحتاج لاف نہ
زند۔ از حرف نبہر منہ با وفا باحیا۔ قلب صفاد فقہارضا۔ چہا حرف مرشد با چہا حرف طالب مہبل یک وجود یک ہشت

یک جسم یک قلب یک قالب زبان غالب قال بر زبان مرشد چشم مرشد چشم غالب گوش مرشد گوش غالب قلب مرشد قلب غالب روح مرشد روح غالب دست مرشد دست غالب پائے مرشد پائے غالب بر سر غالب مرتبه مرشد غالب ممت نفس بر ممت نفس حیات قلب بحیات قلب فرحت روح فانی الشیخ یک اسم رسم رسوم از صورت مرشد غالب یکے احوال میگردد معلوم توفیق طالب از تحقیق رفیع مرشد این است جمعیت جمال مرشد بر احوال وصال لا زوال مرشد کل التوحید تعهد لہ تعالیٰ ید اللہ فوق آیہ بیہدی گویند بیت

گر بیانی طالب حاضر خدا در میان پرده نماند شد لقا
مرشد کامل از حاضرات معلوم بشود گل و یزلی کند با نظر بیت

اگر تو طالب صادق با ما بیا شد مشرف در مجالس مصطفیٰ
بدانکہ در طریق قادری طالب مرشد گل است و ہر طریقہ بزرگی مثل غار است کہ مطلق در تفسیر خوار است و طالب مرید قادری با اعتبار است قادری را ذکر کفر کمر اقبہ چہ در کار است؟ بیت

منکہ مرشد قادریم قدر دان شد قرب قدرت خدا عارف عیان
جمعیت با دیدار است بجز دیدن دیدار و ارادت بیت

با حق در حوگم شدہ چون آب شیر انتہا توحید این فی اللہ فقیر
طالب دنیا بپیار است و طالب عقی بی شمار است از ہزار کس باشد طالب دیدار آزاہ دنیا بہشت چہ در کار است؟ بدانکہ وجود آدمی ہفت اندام و ہر اندام در قید حرص طمع و حسد و با عجب تمام است ہفت اندام طالب اللہ را مرشد کامل ہفت اکیر علم یکمیا تصرف گنج بہ حکمت ظاہر و ہفت علم اکیر یکمیا اکیر تصرف گنج بہ حکمت باطن وجود ہفت اندام را آنچه کامل بہ علم کل و بزرگ آراستہ کنند بعد از ان طالب رالائق ارشاد تلقین با اعتبار بالیقین دست بیعت شود در یک ہفتہ بتمامیت فقر و تمامیت معرفت و تمامیت ولایت عنایت و تمامیت فیض غنائیت لا غم و لا زوال لالسلب لارجمعت با وصال لا یحتاج ہمیشہ در مشاہدہ معرفت دیدار معراج از مرشد طالب صادق را روز اول بہ مرتبہ جمعیت برسد طالب کل کامل مرشد را مشرف لقا با خدا اول مرتبہ طالب را اکیر یکمیا سیم و ز بعد از ان بخصوری دیدار نظر مرشد کہ توفیق مرتبہ یکمیا زود مرتبہ مشرف دیدار بخصوری قرب اللہ نظر از ان مرشد ناقص بہتر گاؤ عصار گاؤ خربہ بیت

با حق کاملان را وقوف است بر ہر یکمیا از خود دہند یا میدہند از خدا
در نظر فقیر اہل دنیا گدائے مفسس و در نظر اہل دنیا فقیر گدائے مفسس فقر تمام کل و جز گنج بی شمار و تصرف بسیار و در نظر دار و اہل دنیا گنج تصرف حساب بہ زردار و دود بہ نظر دارد ابیات

ظاہری توفیق دارم در عمل باطن از تحقیق دارم بے غل
 با حقو بہر از خدا این را ہنما گریانی میرسانم با خدا
 تمامی تصرف اکیر کیمیا گنج کل و جزوہ قسم است در سہ مدرسہ سہ علم راہ است کہ علم را علم گواہ است و علم را از علم آگاہ است و
 علم را از علم نگاہ است۔ جاہل و جہل ہمہ گمراہ است بچناہ۔ علم اکیر کیمیا ترکیب ہنر فنا و علم اکیر کیمیا توفیق است بقا و علم
 اکیر کیمیا معرفت مشرف تھاقت است۔

ہر کہ دعویٰ کرد من عالم خدا طلب کن از وسے مطالعہ حق تھا
 طالب در طلب اکیر کیمیا ظاہر نامہ طالب در طلب اکیر کیمیا باطن زن و طالب در طلب اکیر کیمیا معرفت خدا مراد۔ این
 چہارہ کیمیا در عمل خود آورہ باشد در چہار روز و پنج بار توجہ بہ چہار توفیق بر طالب بخش عطا کنند از حاضر است قرآن نصیب
 کنند۔ قال النبی صلی اللہ علیہ وآلہ وسلم من لَّہُ الْحَوَیْ فَلَہُ الْحُکْمُ حَسْبِی اللہ ہر کہ باخلاص از مرشد طلب دیدار اللہ کند و
 ہر مرتبہ و ہر تصرف و ہر کیمیا ہر گنج و ہر حکمت و ہر موعظ و ہر ارواح انبیاء و اولیاء اللہ حاضر بودہ و ہر دو بہان توفیقین یہ
 تحت اقدام مثل غلام فرماں بردار شود۔ آیات

مرشدے باشد غنایت از غنی از غنی طالب غنی حاضر نبی
 بے غنایت در شکایت روز و شب بے حیا و بے وفا و بے ادب
 کامل نیست؟ کامل چہار حرف است۔ 'ک' 'ا' 'م' 'ل'۔ از حرف 'ک' کامل در تصرف است۔ ہر چند کہ تصرف کنند نمند
 شود۔ و از حرف 'ا' طالب صادق را تصور اسم اللہ ذات عطا و بخش کنند۔ و از حرف 'م' مردہ دل را با نظر زندہ گردانند و در
 مشرف دیدار معرفت اللہ بخضور رسانند و از حرف 'ل' بقرب اللہ تھا خدا برد و طالب اللہ را لایحتاج کنند۔ مرتبہ کامل انسان
 است و مرتبہ مکمل پریشان است و مرتبہ اکمل حیوان است و مرتبہ مرشد نور الہدیٰ طالب آثر بخش کند روز اول لاہوت
 لامکان است۔ این چنین مرشد قادر قدرت سبحان است۔ باید دیدار مشرف با عیان است کہ از اللہ فیض فضل احسان
 است۔

باید دانست کہ مرتبہ ہر تصرف گنج مشرف دیدار آسان کار است، لیکن حوصلہ در وجود نگاہداشتن و از بچناہ صغیرہ و کبیرہ
 لازوال شدن مشکل خیلی دشوار است۔ آب تشہی نوش و طعام گرسنہ می خورد و سر فدای عاشق کند۔ و طالب مولیٰ گرسنہ طعام از
 خون جگر خود خورد و طالب مولیٰ تشہ در یائے معرفت نوشکار مستحق است کہ عاشق دیدار است کہ دنیا و عتی نظر کردن بروے
 دشوار است۔ آیات

ہر کہ گوید دیدہ ام دیدار نیست دیدنے مخلوق را درکار نیست

ہر کہ می بیند بود دائم حضور
آن صاحبے گنج است عامل باحکم
مردہ را زندہ کند باحکم قلم
دل سلیم وجود کرم و باجیا

دانا و آگاہ باش! ابیات

چون نمی بینم کہ بنماید مرا
باجوری مصطفیٰ ہم جان نفس
از تقائے یافتہ وحدت صفا
اعتیاجے کس ندارم بچسک
این مراتب علی اکبر کبیر وسعدت کبریٰ اصغر
صغیر از شریعت یافتہ و شریعت دوام پیشوائے خود ماسخ طالب اللہ را
خواہ مبتدی باشد خواہ منتہی ہر سطح و شام پیش شریعت عرض کند آنچه شریعت منفر مایہ فرمان بردار کہ حق از حق است و آنچه
شریعت مانع شود بگذارد کہ باطل است۔ از باطل بدعت ہزار بار استغفار۔ شریعت چیست؟ و شریعت کرا گویند؟
شریعت قرآن است و تمام قرآن در بطن اسم اللہ ذات رحمان است مخالفت دنیا نفس امارہ شیطان است۔ ابیات
شریعت شہر است آن دار الامن
شریعت نور سزیت از بنی
شریعت شرف است عربی بارسل
ہر مراتب از شریعت دیدہ ام
شریعت شوق است بر شہد از شکر
ہر شریعت نیست راہے معرفت
شریعت خلعت بود بر تن تمام
شریعت خوشوقت گرداند مرا
شریعت ایمان انوارش عطا
باحو سز راستی در شرع کوش
نیت آنجا نفس قلب و روح تن
این شریعت کے رند اہل شقی
این شریعت برد حاضر با رسول
بے حجابے از میان بدریدہ ام
لذتی دیدار بخند بہرہ ور
اہل بدعت پیست باشد خرفعت
بے شریعت نیت عارف اہل خام
از شریعت یافتہ اللہ لقا
این عطائے شد مرا راہبر خدا
از شریعت معرفت توحید نوش

اول بر مرشد فرض عین است کہ طالب اللہ راہ مراتب جمعیت بخند۔ جمعیت نفس و جمعیت قلب و جمعیت روح۔ این
ہر سہ مجموعہ مجمل جمل در وجود طالب اللہ قرار گیرد و جمعیت کل و جز میشود۔ بعد از ان مرشد را لائق کہ طالب اللہ را معرفت
مشاہدہ حضور از قرب اللہ دیدار ارشاد یکن دست بیعت کند۔ معلوم گردد کہ مرشد جمعیت بخش کامل است۔ جمعیت ہفت
است اکیر یکمیا۔ نفس گنج خزان اللہ تمام تصرف دنیا بر طالب اللہ عطا کند و جمعیت قلب ہمہ تصرف دنیا بر یک قدم

و بر یک دم فی سبیل اللہ تصرف کنند و دل افروز خورد و جمعیت روح مشرف با دیدار پروردگار مشاهده دوام است۔
مراتب ممت و حیات مراتبین در تصور و تصرف تفرق تو جد تمام۔ بعد ازان قلب غالب دل با غنایت۔ طالب لائق تحقیق
ہدایت می برد نفس از شکایت۔ اللہ بس ماسوی اللہ ہوس۔

ای عزیز! عجب احمق اندک بہ حب دنیا شب و روز بے جمعیت پریشان سائل گدا بے حیا و دعویٰ کنند کہ مرشد باطن صفا۔
مرشد کامل کہ کہے کہ التفات نوازش گنج گیار و خزان علم اکبر کیمیا پیشماز طالب را علم تعلیم سیم روز۔ بعد ازان تو جد مراتب
قرب حضوری اللہ بخندہ بالقرہ مرشد یکہ روز اول سبق میدہد از علم معرفت تو جد و در مشاهده دیدار است آزاد کہ مذکور چہ
در کار است؟ آزاد و ظائف مراقبہ پیچہ کار است؟ عارف اہل دیدار دیدہ چشم بمشاہدہ بتو جد دیدار است و دل بتو جد
بمشاہدہ دیدار است و روح متوجہ دیدار است و نظریاں را اسرار بے حجاب اللہ فی اللہ در مشاہدہ متوجہ دیدار است و اہل
دیدار الہام مشاہدہ از دیدار است و نگاہ از مشاہدہ دیدار است و دلیل از مشاہدہ دیدار است و سلطان الوہم از مشاہدہ دیدار
است و جمعیت کل غنایت از قرب مشاہدہ دیدار است و ہدایت از مشاہدہ دیدار است۔ اولو دیدار بعدہ اعتبار۔ اولو نما
مشاہدہ حضور بعدہ التفات غرق فی التوحید نور۔ بیت

حق تقاضا فیض و عطائش بافضل

این فقر را شد مراتب از ازل

این راہ رحمت آثار از تحقیق دیدار است۔ ایات

ہر مراتب را کنتم تحقیق تر

شد مراتبین از حضرت رسول

ہر طریقت کل وجہ در من نظر

طالبان را میرسانم با حضور

این مراتب دیدار حاصل کردن از شریعت نماز زبان نماز قلب طریقت نماز حقیقت بروح نماز سر با عیان نماز پنجم
راز ہر کہ بسجدہ رود و بے سر حضوری مشرف دیدار میشود۔ بیت

سر در سجدہ بود بیند خدا

سجدہ نادیدہ کے باشد روا

نماز خالصان پر مشرف دیدار۔ رو برو بخود دوام راز و نماز عوام رسم رسوم با سجدہ آواز۔ قال النبی صلی اللہ علیہ وسلم و علم من
لَّہُ یُؤَدِّ قَوْضَ الدَّائِمِ لَہُ یَتَقَبَّلُ اللہ مِنْہُ قَوْضَ الْوَقْتِ۔ ترجمہ: کسی کہ ادا کند فرض دائمی را اللہ تعالیٰ قبول
کند فرض وقتی او۔ بیت

در نمازے شد تقاضا و مدت تمام

لحنتے بر بے نمازان ہر دوام

قال النبی صلی اللہ علیہ وسلم الصَّلَاۃُ مِغْرَاجُ الْمُؤْمِنِیْنَ فیر کامل ہر گنج و ہر تصرف و ہر تفکر و ہر توجہ
و ہر حرکت و ہر علم و ہر مقامات ذات صفات آسچ کل و جزند او ندی مخلوقات از ازل تماشا تا اب تماشا تا عشی و تماشا از

عرش تا تحت الشری از ماه تا بماه قدرت سراسر را بلی۔ علم غیب آگاہی، علم توفیق، علم تحقیق، علم صدیق، علم تصدیق، علم عیان، علم اقلامکان، علم لایموت، علم ملکوت، علم جبروت، علم ناموس، علم معرفت، علم شریعت، علم طریقت، علم حقیقت، علم حق، علم باطل، علم فقر، علم غص، علم حدیث، علم تفسیر، علم روشن ضمیر، علم با تاثیر، علم تمامی، جمله کیمیا، اکبر، علم سنگ شفا، علم نظر، علم طلب، علم محبت، علم جمعیت، علم جامع، علم یقین، علم راسخ، دین، علم حیا، علم ادب، علم راز، علم کلید، علم نقل، علم نصاب، علم دور، علم دور، علم بدل، علم وقت، علم شخص، علم سعد، علم سعید، علم تجرید، علم ترک، علم توکل، علم الہام، علم مجاہدہ۔ مرشد، معلم، علمائے کلمہ، طیبات است کہ الہ الا اللہ، حَمْدُكَ وَتَسْلُوتُ اللہ بکتابہ و طالب اللہ را از میان حروف از ہر یک کلمہ مینماید۔ از حق است کہ بر حق است۔ بنخشہ بر حق است۔ این چنین علم از بخش مرشد کامل فی الدنیا والاخرت لایستیاج گردانند۔ ہر کہ روز اول از کلمہ طیب سبق خواند کہ اسم اعظم در یافتن از کلمہ طیب کہ الہ الا اللہ، حَمْدُكَ وَتَسْلُوتُ اللہ صلی اللہ علیہ وآلہ وسلم کل مخلوقات ہر ذہ ہزار عالم ہزار است و ہر کہ بر کل مخلوقات امیر است بر محتاج کل وکل لایستیاج۔ مرشد کامل طالب صادق را از علم جز تعلیم کند و از علم کل تعلیم شود و از علم ہر توفیق است و علم کل توفیق تحقیق است۔ الحق رفیق است۔ طالب اندک از مرشد جامع علم کل و جز روز اول بہن خواند کل و جز تماشا، مجاہدہ، تصرف کوین، کیمیا، گنج در قبض قید از قوت تصور و تصرف در آید۔ عمل عامل و در ہر تصرف میگرد کامل۔ طالب کہ بشروع تعلیم یقین عمل علم کل و جز دانند از استیاج تمام عمر ریاضت و مجاہدہ و علم و حکمت نمایند کہ این را مراتب جمعیت گویند و منصب جمعیت از مرشد جامع میشود منصب و مراتب جمعیت گویند۔ گنجل مجموعہ دفا تر حساب رقم روم کل و جز رسم روم آنچه مخلوقات حق بقوم در یک حرف طاعت ملی آورده تمام کوین را برکت دست و پا و دست در یک مشت تماشا بہ بیند یا بر تاشن پشت۔ این را نیز جمعیت در وجود و خطرات محروم گردانند از معرفت اللہ ذات۔ بے جمعیت خطرات در وجود پدیشان بیماری زحمت مرض تمام است و دار و معالجہ دوا مشف و دیدار القا، مشاہدہ معراج جمعیت دوام است۔ بکرم لایستیاج و بے غم لار جمعیت لا غلط لاسلب و لا زوال۔ جمعیت و حضوری معرفت اللہ با قرب وصال جمعیت و مراتب عظیم است۔ جمعیت و علم جمعیت و حکمت سلک سلوک جمعیت و توفیق جمعیت و اقرار و تصدیق جمعیت و گنج جمعیت و قال و حال جمعیت و تصور و تصرف جمعیت و ترک توکل جمعیت و غنائت ہدایت جمعیت۔ در طریقہ کامل قادریت عارف نظر صفت محمود محمد صلی اللہ علیہ وآلہ وسلم حق بردار شکر گزار دوام مشرف دیدار پروردگار است۔ طالب مرید از طریقہ و یا از خانوادہ دیگر دعوی کند لاف زن و دروغ سخن پیتا، نچہ ظاہر عالم در علم خواندن زبان است۔ اندرون سہ علم عالم نفس و عالم قلب و عالم روح۔ اگر نفس و زبان کیلے گرد عالم انسانی یا مہربوا و اگر زبان قلب کیلے گرد عالم قلبی یافت قرب خدا و اگر زبان روح کیلے گرد عالم روحانی دوام مشرف لقا قال النبی صلی اللہ علیہ وآلہ وسلم مَن عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ مَن عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ مَن عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

﴿﴾ امیر الکونین ﴿﴾ 74 ﴿﴾ فارسی متن ﴿﴾

برهان است و هیچ علم و هیچ حکمت و هیچ تصرف از قرآن بیرون نیست و نخواهد شد۔
در میان علمائے مرده دل و فترائے زنده دل قلب چه فرق است؟ علما کہ تصور اسم اللہ ذات و اسم محمد صلی اللہ علیہ وسلم ندانند نظر نادان اند و فقیر کہ با تصور اسم اللہ عامل و با تصرف اسم محمد صلی اللہ علیہ وسلم کامل در دنیا و آخرت لایستجای مانند۔ عملہ علم در قید تصرف اسم اللہ ذات است و اسم اللہ در قید علم نیست کہ اسم اللہ نفس را نیست و نابود گرداند و محصور اللہ رساند۔ قال تعالیٰ وَعِنْدَهُ مَخَازِجُ الْغَيْبِ لَا يُعْلَمُهَا إِلَّا هُوَ وَ يَعْلَمُ مَا فِي الْبَحْرِ وَ مَا تَنْسُقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَةٍ إِلَّا وَحْيٌ وَلَا زَرْعٌ إِلَّا فِي كِتَابٍ مُبِينٍ قال علیہ الصلوٰہ و السلام إِنَّ الْقُرْآنَ رَحْمَةُ اللَّهِ عَلَى الْخَلَائِقِ۔

﴿﴾ شرح حاجی الحرمین الشریفین ﴿﴾

بعضی حاجی حرم و بعضی حاجی کرم۔ ہر کہ با غلاص وجود غلاص با اعتقاد تمام در حرم کعبہ اللہ در کعبہ اللہ و در غلاص طواف کند تمام حرم و تمام خانہ کعبہ دیوار جمعی نور انوار و در انوار حاجی مشرف مع اللہ۔ مشاہدہ دیدار پروردگار۔ حاجی کرم را کجی شہر غلاص کعبہ یقین اعتبار۔ ہر کہ فقیر باین مراتب رسد لائق حج طواف خانہ کعبہ شود۔ و اگر حاجی در حرم حضرت مدینہ داخل روضہ مبارک حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم نہر در حرم مدینہ و روضہ مبارک حضرت محمد صلی اللہ علیہ وسلم و اکلم و سلم درو دیوار نور انوار مشرف میشود بدیدار سرور کائنات محمد رسول اللہ صلی اللہ علیہ وسلم۔ حاجی کرم این چنین حاجی اہل مجلس دیدار بالیقین اعتبار۔ و اگر حاجی در میدان جبل کوہ عرفات خطبہ بشنود دعا بدست استادہ لَبَّيْكَ ط اللَّهُمَّ لَبَّيْكَ وَ حَذِّكَ لَا شَيْءَ يَكُ لَكَ لَبَّيْكَ گوید تمام میدان کوہ جبل عرفات جملہ میگردد نور انوار و مشرف میشود مع اللہ پروردگار عیب نیار و عجب مدار برحق است کہ از حق است۔ ابیات

ہر دمی من حاجیم قرب از کرم کعبہ را در دل بہ بینم نیست غم
ہم محبتیم با مصطفیٰ با ہر دوام ظاہر و باطن یکے گردد تمام

مرشد کامل ہر کہ انام طالب مرید خواند ہموند ہم نظر توجہ بہ معرفت معراج قرب مشاہدہ دیدار اللہ حضور برساند۔ طالب دوام بمد نظر اللہ منظور۔ مرشد را فرض یقین است کہ طالب را باین مراتب رسانیدن حضور ضرور۔ مرشد کامل ہر کہ طالب و مرید خواند بحد کج تصرف اکیرہ کیا ہنر و تکثیر کیا دعوت نظر آنچہ بروئے زمین است خزان اللہ بیم و زر طالب را نصیب نہانند۔ بیت

با حق کاملان را در عمل ہر کیا از خود دہند یا میدہانند از خدا

کامل مرشد ہر کرا طالب مرید خواند مرتبہ ولی اللہ از مرتبہ بادشاہ محل اللہ فائق تر گرداند کہ در نظر فقیر خدا بادشاہ سائل عاجز مغفل گدا۔ مرشد کامل کہ طالب مرید را می بخشد تصور اسم اللہ ذات، بعین العیانی در قید قبض در حکم در آید ملک ملک سلیمانی، مرشد کامل طالب مرید خود را در عمل ہر تصرف و کیمیا و سنگ پارس غنایت تمام کہ بادشاہ در خدمت او مثل حلقہ بگوش جان خدا غلام در زندگی تمام عمر ماہ و سال ایام داشتہ باشد۔ ایات

من غنی ام بادشاہ ہم باندا
غالب باموئی غالب بر خضر
ہر تصرف از تصور برودہ ایم
صد زبانم بچو تیغ ذوالفقار
عقلان را محرمیت سر خطا است
کس نیایم طالبے توفیق تر
کس نیایم طالبے حق حق طلب
نفس و قلب و روح را بگذار تو
آنجہ می بیند ولی باشد چو بود
این مراتب روز اول اولیا
جمع اولیا مجمل ولی را خطاب فقیر است۔ این حقیقت را چہ دانند کہ حق نفس اسیر است۔ ایات

آنجہ می نیایم نیایم از خدا
درمیان کس نہ گنجد هیچ کس
جبرائیل در گنجد این مقام
ہر کتابے را جوابے حق طلب
از مطالعہ علم طالع باقضا
شد مطالعہ معرفت توفیق تر
ہم ناظم ہم حاضر حق را ہما
چون در آیم لامکان بالا مکان

آنجہ می بہ بینم از لقا
عاشقان را بس بود اللہ بس
این شرف امت محمد و السلام
ہر کہ حق از حق نہ بیند از کلب
علم ذکر و فکر باز دارد از خدا
خوش بہ بین دیدار عارف بانظر
طالبان را می برم وحدت لقا
کونین پریشہ بود بین باعیان

لامکان ملک است ملک لازوال
نیت آب و باد آتش و خاک را
این شرف امت محمد باشرف
آن مقام نور پاک و پاک تر
نه علم نه صوت نه حرف نه آواز
عین را با عین دیدن شد روا
بر باحو شد غالب بیدار شتم
نیت باحو یا حو دربان شتم

مراتب فقر و مراتب ترک توکل و مراتب مت است در طریقہ کامل قادر یہ است۔ دیگر سے کہ دعویٰ کنذلاف زن دروغ سخن۔ اول آدمی را چشم بایده شسانی اول۔ کسے کہ ظاہر باطن از عقل شعور مجلس حضور فرض عین است نہ و چشم بینائی علم دانش دانائی حاصل کند و جاہل روانی ترک دید۔ بعد از ان لائق است کہ طلب مرشد و طلب پیرو طلب علم و طلب تصرف و طلب گنج و طلب جمعیت کند و در معرفت فقر قدم زند۔ از باطن آباد مبارک باد۔ طالب مرشد را فی شامد و مرشد چنان میشناسد طلب طالب را چنانچہ شامد قسمت اہل قسمت را۔ ظلمت الیژی آفتاب منی طلب آجلہ چنانچہ معشوق عاشق را شامد و عاشق معشوق را چنانچہ بندہ خدا را میشناسد و چنانچہ عالم علم را میشناسد چنانچہ پیر مرید را میشناسد چنانچہ پدر پسر را میشناسد و چنانچہ استاد شاگرد را میشناسد و چنانچہ غلام خداوند را میشناسد چنانچہ اسپ کارواری شامد۔

چشم ظاہر نہ چشم ز دل بگر
چشم ظاہر داشتند ہم گاہ غر

شرح فقیر

مرشد کامل را تماشا کن کوین را بر هر دو چشم بچنان است چنانچہ شیشہ و عینک بر هر مردمک روشنی چشم۔ این مراتب چشم بصر است از برائے فقیر از چشم سر بر آید و در چشم عیان میدر آید کہ چشم عیان معرفت مشاہدہ معراج دیدار مینماید و از دیدار تماشا سے دیدار میکشاید۔ معرفت مردود و عارف مرتد بسیار است کہ دیگر را فی بندہ بجز دیدار پروردگار۔ آیات

این معرفت مردود عارف بے حیا
در معرفت عارف بود عیسیٰ صفت
آن معرفت فی اللہ می بیند لقا
مردہ را زندہ کند با معرفت
معرفت معراج عارف با حضور
کے بود این عارفان اہل از غرور

عارف دو قسم است: عارف فقیر اولیا، عارف بطیر سیر جوا۔ عارف روحانی و عارف لامکانی و عارف حیات و ممات یکے اگر چه ظاهر از خلق جدا غائب از مردم نظر از وقت مراتب ممات بر اہل حیات مردم غالب تر اگر چه خلق میدانند زیر خاک در قبر ملک قبر قرب است۔ با خدا دوام ہم مجلس است با حضرت محمد مصطفیٰ صلی اللہ علیہ و آلہ وسلم۔ اولیا اللہ فقیر چنانچہ در حیات مردم را غالب مرید تعلیم علم و تلقین معرفت می کنند در ممات دو چندان از آنکہ در حیات می بودند ممات و در ممات حیات بلکه از تصور اسم اللہ ذات از حیات و ممات ہر دو حیات فانی اللہ فی التوحید نور برکات۔ آیات

و ز قبر بشہ برد بیرون با خدا	در قبر ہرگز نباشد اولیا
باحضوری مصطفیٰ مجلس دوام	بر قبر حاضر شود گفتن بنام
ہر مطالب طلب کن اہل از قبور	پیش کامل با جواب و با حضور
بعضی قبر گننام و بے نام و نشان	بشہ را با خود برند در لامکان
از مطالعہ لوح نامی یافتن	حاضر کنند با خود رفیق ساختن

عارف و فقیر اولیا صاحب منصب ہر کردار و پیش ولی اللہ خواند حقیقت حال ماضی مستقبل ہر یکے را میدانند آنچه در گویند گنج خواندن اللہ کل و جز تصرف است از و بیچ مخفی و پوشیدہ نمائد۔ ہر کہ گویند اند ہر کہ دانند گوید۔ و کامل صاحب اختیار است خواہ گوید خواہ گوید۔ این قال من بر حال من۔

شرح اولیا اللہ

قال علیہ الصلوٰۃ والسلام اَلَا اِنَّ اَوَّلِيَّاءَ اللّٰهِ لَا يَمُوتُوْنَ بَلْ يَتَقَلَّبُوْنَ مِنْ دَاخِلِ دَارٍ اِلَى دَاخِلِ دَارٍ اَيْنَ مَرَاتِبِ مَرشد اہل دیدار است مُؤْتُوْا قَبْلَ اَنْ يَمُوتُوْا بیت

این جہان و آن جہان در یک نظر عارفان این ہوند اہل از بصر مرشد کامل آنست کہ ازل طالب صادق را از تصور اسم اللہ ذات حاضر است جملہ ارواح انبیاء و اولیا اللہ حاضر گردانند و باقوت اسم اللہ ذات لامکان مشرف دیدار با خدا رسانند کہ تمام عمر احتیاج مجاہدہ چلدہ ریاضت و خلوت نمائد۔ ازل مرشد کامل را این مرتبہ امتحان است۔ مرشد کہ بدین صفت موصوف نباشد را بہزن طالب آن ثانی شیطان است و یا آنکہ طالب حق مثل کاوخر حیوان است کہ بے معرفت کور چشم بے عیان است و یا آنکہ طالب بی شعور طفل نادان است۔

بیت

بر قبر رو تا شود مطلب تمام میرد با تو روحانی ہر مقام

قُولِ تَعَالٰی وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ ۚ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ۔ اہیات

ہر کہ گوید مردہ آن مردہ اولیا باخود حیاتے بردہ
اولیا زندہ شود باسم ذات و ز خلایق او ہمی یابد نجات

اول بر مردہ کامل فرض مین است کہ نفس طالب را جمعیت بخشہ و جمعیت نفس در تمام تصرف دنیا لذت مردہ راست۔ بغیر از لذت دنیا جمع مردان نفس را بر مردہ ہرگز نشود اعتبارا اگرچہ طالب سر نش خواہد استغفار ہزار بار۔ از بیماری دنیا مردان نفس میشود بیزار۔ بعد از ان نفس مطمئنہ گردد لائق دیدار پروردگار کہ پارچہ تجس را کاڈر پاک کنند از گندگی و بندگی ہر دو در یک جا بچکند۔ دیدار مردہ را ہر دو در یک خانہ نباشد۔ بلن وجود چنانچہ کفر و اسلام ہیوہو و مسلمان۔ مردہ یکہ اول توفیق جیفہ تصرف تمام دنیا مردہ اند بہ تحقیق دیدار ندانند بہ تحقیق یکے سپارد۔ مطلب اینست کہ تصرف ظاہر کج طالبانرا توفیق است و باطن کل و جز مقامات ذات و صفات در آوردن طے از قرب اللہ تحقیق است۔ مردہ کہ نہ خبر از توفیق دارد و نہ از تحقیق دارد ہر آنکس مردہ اتحق است از طریق اہل زندلیت و بعضی مردہ دعوی کنند دیدار در قید مردہ بعضی مردہ دعوی کنند اتفاقا و در طلب دنیا اتحق بے حیا۔ مردہ ی نہ آسان کار است۔ در مردہ ی و طابہ ی تمام تصرف در کار و حاصل کردن عظیم سزا سزا پروردگار۔ در شریعت ہوشیار۔ از کفر شرک بدعت بیزار۔ اللہ بیس ماسوی اللہ ہوس۔ اہیات

ہر کرا مردہ شود آن راہبر حاضر و ناظر بود صاحب خبر
انتیاج از کس ندارد شد غنی روز و شب حاضر بود مجلس نبی

اول مردہ را باید کہ مردہ ی خود اثبات کند و مردہ را از اثبات دو گواہ است۔ از حاضران اسم اللہ ذات طالب گرامی بردرد مشاہدند دیدار۔ دوم گواہ مردہ بر طالب عطا بخش کنند کج تصرف بسیار بشمار۔ و طالب را نیز طابہ ی چہ طور است میشود اثبات یکے مال و جان تصرف کنند آنچہ مردہ را در کار است۔ دوم گواہ طالب در حکم مردہ با اختیار۔ ہر کار یکہ کند بغیر از جاری حکم مردہ یکہ نہ خواہ کار دین خواہ کار دنیا۔

آخر انتہائے فکر و معرفت در ویش اولیا اللہ پیست و چہ باشد؟ بہ جہ نور با خدا و با کل مخلوقات حضور چنانچہ آفتاب ہر جا حاضر بود فیض روشنی دہد۔ اینست جہ انوار مشرف دوام دیدار۔ این چنین صاحب جہ بزبان لطف در گویائی در آید چون ظاہر لب بہ جہانہ خدا داند کہ بما ہم سخن است و ارواح انبیاء و اولیا اللہ و ارواح مؤمن مسلمان میدانند کہ بما ہم سخن است و مملو مؤکل و فرشتہ می دانند کہ بما ہم سخن است و جن و انس میدانند کہ بما ہم سخن است و ظاہر مردم خاص و عام میدانند کہ بما ہم سخن است۔ این است جہ نور در ہر مقام کسیکہ در آید می بیند حضور چنانچہ حضرت سلطان بایزید میفرماید کہ کسی سال با خدا ہم سخن بود دم و خلق میدانست کہ بما ہم سخن است۔ این جہ عظیم سخن از مراتب کند از اسم اللہ ذات کن فایتما یقول کہ کن

فَيَكُونُ هَر دويهان رادر يك دم تصرف قيد قبض در حكم آوردن آسانگار است از نفس خلاص شدن مشكل خيلى دشوار است - مگر تصرف ذات و تصرف غايت درجات و از كنه خواندن قرآن آيات و با ترتيب خواندن كلمه طيب اَلَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ - ابيات

نمودے کس نمودے ہیکس من کہ بودم باندا بوديم بس
شد مرا دیدار دائم در آئینه عین از نما زان بقائم یافتم من از خدا
برتم ہموئے عاف شد و بودی معرفت احتیاجے نیست ذکرش ہر کہ این شد صفت
با حق را بدنام کردی خویش را پس نام تن تن ولایت لایزالى لامکان دارالامن
ہر کہ جتنہ نور الحق اوار جتنہ معرفت مشاہدہ معراج دیدار پروردگار نور - این چنین جتنہ اسرار در دنیا بخشم سر از قبر برآمدہ
ملاقات کند و ہم سخن شود و ہم صحبت دوام و ظاہر و باطن بنظر منظور تمام دیدار مشرف خدا و مجلس حضرت محمد مصطفی صلی اللہ علیہ
و آلم و سلم و روحانی انبیاء و اولیاء اللہ - برین غیب عیب مبر و برین غیب عجب مدار و عیب نیار کہ از قوم کفار پیشوای از اہل
زنا لایق نارتو بہ کن ہزار بار استغفار - قال علیہ الصلوٰۃ والسلام اَلَا اِنَّ اَوَّلِيَاءَ اللّٰهِ لَا يَمُوتُوْنَ -

واقع شد در عالم و عالم بالذکر ہمین فرق است کہ نام این علما است و نام فقیر اولیاء است و نام این عامل است و نام فقیر
کامل است و نام این محمات است و نام فقیر حیات است و عالم از ہر علم عالم است - مسائل فقہ نص و حدیث فقیر
میفرماید و فقیر مشر و مآز حضوری - قرب مینماید مجلس اہل میفرماید و مجلس مینماید راست نیاید - چنانچہ مجلس مت و ہوشیار
چنانچہ مجلس اہل خواب بیدار باید دانست - ابيات

نفس را روا کنم بہر از خدا بر ہر درے قدم بہر از خدا
در تصرف عالم کامل تمام احتیاج از کس ندارم خاص و عام
دانیکہ دزد و غاباز فقند انگیر زبان گیر ہم فقیر است و صاحب تصرف کیمیا کیر تاثیر بخش اہل گنج خوان اللہ ولی اولیاء اللہ
روشن نمیرہ بر کونین امیر عالم گیر ہم فقیر است - پس فقیر کاذب و فقیر صادق از کد ام عمل و از کد ام علم و از کد ام حکمت و از کد ام
سخن معام و جز شناختہ میشود - چنانچہ ناقص امر و ز فردا دفع الوقت و از قصہ و افادہ از برائے دلیری میفرماید و کامل
با تو بہ مشاہدہ و آنچه مطالب است روز اول طالب را مینماید - بیت

مرشدے نامرد صورت زن نما از طالبان زر طلب باشد بے حیا
مرشد کامل انصوار اسم للہ ذات عین بعین مینماید و از علم عین بکثایہ - مرشد ناقص با ذکر فکرم اقبہ ورد و ظائف خراب
گرداند خوار - و مرشد کامل روز اول مشرف کند بیدار پروردگار - بیت

جز پدیدارے دگر راہے ندید این مراتب رابعۃ حضرت یازید
مراتب ذکر زوال است و مراتب فکر خام خیال است و مراتب مراقبہ مہندی احوال است و مراتب الہام تا تمام
است و مراتب مذکور تا منظور است۔ ایات

طالب از مرشد طلب دیدار کن دیدہ در دیدار شد در راز کن
ذکر و فکر دور گرداند ترا ذاکران بے خبر وحدت و زلتا
فقیہ کامل بہ چند صفت موصوف است۔ اول تخیل نفس و خیال باطالیان و دوم مشرت بدیدار رب تخیل و حی اقلب از
قرب اللہ حضوری و ہم دلیل۔ ایات

از گجا آوردہ با کے بردہ اہل دیدار نشہ ہرگز مردہ
من با خدا بودیم میباشم دوام این بود توحید مطلق حق تمام
ہر کہ حق را پوشیدہ آن کافر پشت ہر کہ گوید بدہ صورت نشان
گر کہ خواند این مطالعہ بالیقین آن لایالی بیستال لامکان
ہر کہ خواہد کند حاضر خداے لائق دیدار شد دیدار بین
بافتر ناظر کند حاضر خداے چون نگویم دیدہ ام ہر دم لقاے
جز حضوری بالقہ دل کس مہند ذکر دم روح و قلب آہق پند
ہر طریقت را بدائم ہر طریقت طلب کن دیدار توفیق از غریب
اعتیاجے نیست گفتن عاقلان عارفان دیدار بین صاحب عیان
منکہ رو آوردہ ام دیدار در دیدہ را دیدار شد صاحب نظر
دیدہ باحق رود باطل گذار روز و شب دیدار بین اعتبار
آن دیدہ دیدار بین باشد گجا دیدہ لائق دیدار باشد با خدا
باہو بہر از خدا دیدہ بدہ بے چشم دیدار بین آن دیدہ بدہ

اہل ناسوت مردہ قلب افسردہ قالب۔ آنچہ در خواب یاد مر اقبیہ بیند از مردار و خواب خیال۔ زندہ قلب و حیات آنچہ
می بیند از لاہوت لامکان لقا مشاہدہ تجلی دیدار خواب وصال۔ و اہل تقوی آنچہ می بیند از حور و قصور بہشت نہال احوال۔
چون قیامت قائم بشود و روحانی از قبر برآیند اہل دنیا هیچ کس را رو بقہ نہا شد پشت با قبلہ و اہل دین را رو بقہ
از قرب اللہ۔ در دنیا کہ اہل دنیا و از فقیر مسائل بگرداند ہرگز بروئے قبلہ نمائند۔ ایات

قبله را از قبله قبل از یافتن
 دو خدا را کشته بایک یک شود
 معرفت توحید از یک میشود
 بند نقش بند آنچه زین قائم مقام
 سهروردی را نباشد زین مقام
 هر که دنیا دوست دارد دور تر
 خواه باشد غوث قطب بانظر
 قادری را قرب قدرت با خدا
 قادری را امید باشد باقتا

هر که گوید دین و دنیا هر دو برین عطاست از قوم مخوان باشد - این حیل شیطان سر خطاست - بیت
 دوست دارد دنیا را از آن سگ سرشت ترک داده دنیا را ائیل از بهشت
 دنیا همیشه دنبال ما خوار است بر دنیا قادری نظر کن که نظر قادری بر دیدار است دوام تبارک تمام - هر آنکس عجب احق اند
 حماقت شعار روز و شب در طلب دنیا مراد را با خود فرعون دانند و در معرفت الله نیارند - این بامومن مملکت پر طور باشد
 که بدتر از کافور باشد - بیت

گر بگویم شرح دیدار از خدا
 با استماع زنده شود عالم باایقا
 علم دیدار در درس دیدار دیده دیدار است و تلقین دیدار از علم یقین است - دیدار به یقین دیدار و علم علم دیدار در حکمت
 دیدار است و علم ارشاد دیدار از مرشد دیدار است - ابیات
 در صورتی مخلوق راه دیدار نیست
 علم دیدارش بخطر خوار نیست
 صورتی مخلوق خاک از خاک خاک
 و ز نور دیدارش شود دل پاک پاک
 آن گلی دیگر بود گل باکلاب
 خوردن آن گل شوی تو بے حجاب
 آن گلی کز بود تبتی کن نبی المرسلان
 خوردن آن گل شوی عارت عیان

این امداد از فقر قدیم بکرم نبی صلی الله علیه و آله و سلم صراط المستقیم است - از عطایه تقایه گاه فقر مکتب و گاهی
 محب - اگر بخورد آن گل علم بکثایه از نفس و حدیث غالب بر ائیس - و آن احق جابل تارک اصول و گرد و غیبت - علم عالم
 ظاهری و علم باطنی غیب لا غلط و لا زوال معرفت الله قرب وصال لا رجعت لاسلب زنده قلب توفیق و مآ توفیق
 لا یال الله - تحقیق اولیا الله عالم بالله و فقیر ولی الله آنرا گویند که در عمل تصرف گنج کیمیا دارد تمام و بر نفس از دنیا روان دارد
 یک دام - حَقَّقْ ثُمَّ حَقَّقْ و بقراب الله هیچ کس طالب پیشین نماید در طلب خدا حاصل کردن اتفاق هیچ کس عالم ندیدم که علم را
 میتواند از بهر معرفت قرب دیدار روشن ضمیر قلب پیدا مگر برای دنیا و ز معاش روزگار - ابیات

خود پند آن عالم است مغرور تر
 عالم آن باشد بود برحق نظر

ہر کہ مطالعہ علم بہر از معرفت بے معرفت عالم بود شیطان صفت
 طلب کن وصلت و میلہ پیشوا تا ترا حاصل شود وحدت خدا

قلب بہ نظر اللہ منظور و در قبضہ قدرت در دو انگشت اللہ تعالیٰ است۔ یکے انگشت جلالی از فقیر مومن جلالیت آچہ از
 وجود بر آید سر و قیض بسط ذکر فکر مراقبہ کشت کرامات ازان است۔ دوم انگشت جمالی مشاہدہ دیدار بالیقین باعتبار
 قال النبی صلی اللہ علیہ وآلہ وسلم الْقَفَرُ قَفْرٌ جَنَى وَالْقَفْرُ يَبْغِي الْفِتْرَ يَهْدِي نَظْرَكَ وَجَزْءُ حِمَارٍ رُشْنٌ مُمِيرٌ بَرْنَسٌ امير خواندنیان
 کند علم نفس وحدیث و تفسیر جملہ تاثیر ازان است۔ و مردہ دل رادل در دو انگشت شیطان است۔ یکے انگشت طمع و حرص
 کہ در میان حلال و حرام فرق کند۔ مطلق کافر میشود۔ دوم انگشت هوا و بھر۔ قال النبی صلی اللہ علیہ وآلہ وسلم وَمَنْ كَانَ فِيهِ
 قَلْبَةٌ كَذَّابَةٌ فَمِنْ الْكِبَرِ لَا يَدْخُلُ الْجَنَّةَ۔ مرشد کامل بانظر طالب مردہ دل را از ہر دو انگشت شیطان غافل کنند
 بحضور مجلس محمد صلی اللہ علیہ وآلہ وسلم رساند و غرق فی اللہ توحید گرداند۔ ظاہر و باطن بے نیاز صاحب تصرف گنج تصدیق
 با توفیق و صاحب خزانہ اللہ از قرب اللہ تصور العیان صدیق تحقیق۔ اللہ بس ماسوی اللہ ہوس۔ آیات

چون از مرشد حاصل شود توحید رب معرفت توحید از مرشد طلب
 ہر کہ آن بے مرشد آن بے نصیب نفس عالم پیشوائے شد رقیب
 گر بخوانی علم تفسیر و حدیث اندر نفس جابل دیو غیب
 مرشدے باشد سلیمانی مثل دیو در زمانہ شود بعد از صل
 در وجودے تو شود دارالامن عالمان را بس بود این یک سخن
 علم گوید ترک حرص و با ہوا نفس را بگذار شد عالم خدا
 علم حق غیب است بایمان بود بر غیب گر عیش کند ایمان رود

قوله تعالیٰ اَلْهٰٓءَ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۤفِیْهِ هُدًی لِّلْمُتَّقِیْنَ ۝ الَّذِیْنَ یُؤْمِنُوْنَ بِالْغَیْبِ بِمَا عِلْمٌ
 خواندن فرض عین نیست مگر علم فرض واجب سنت محب و از گناہان بیرون بر آمدن و از خدا تعالیٰ ترسیدن و معرفت
 و محبت اللہ و زیدن فرض است عنایت ہدایت بر آمدن از غیبت شکایت اَلْغَیْبِیَّةُ اَللّٰهُ مِنَ الْوِکَاۡرِ قوله تعالیٰ
 وَ السَّلٰمُ عَلٰی مَنْ اَتٰتَہُ الْهُدٰی۔ معرفت و فقر جمعیت و ہدایت متفق تعلق دیدار رحمان است۔ نفس امارہ و دنیا و ہوا
 متفق شیطان است۔ ترا کدام پسند است؟ آیات

علم بہر حج کلمہ بازگو
 علم بہر از سجدہ وے صلوٰۃ
 بے نصیب از معرفت جود و کرم
 ہر کہ خواند علم از بہر درم

در طلب شہوت بود از سر ریا این علم را کے خدا دارد روا
 قال اللہ تعالیٰ یَا أَیُّهَا الَّذِینَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ۔ علم از ہر علم در عمل آوردن آسانکار است و عالم
 عامل شدن مشکل خیلے دشوار است۔ ایات

علم سے حرف است عالم سے طلب علم، عمل و معرفت از بہر رب
 علم سے حرف است عالم سے طلب با حیا و یا وفا و بادب
 علم بچھو شجر بر او معرفت ہر کہ علم از بر خورد عارف صفت
 علم تمامی منصب درجات قال مطالعہ آواز است و معرفت ہمیشہ مشاہدہ قرب اللہ حضور دیدار از است۔ اگر بیانی در باز
 است و اگر بیانی اللہ بے نیاز است۔ طالب اللہ کہ مطلق در طلب دیدار است، آثر اطمینان بہشت و از خوف دوزخ چہ کار
 است؟ کہ دوام متوجہ بادیار رفتار است۔ قال علیہ السلام مَن طَلَبَ شَيْئًا وَجَهَدَ فَقَدَ وَجَدَ۔ بیت

اولیا را کسیت را بہر پیخوا با جذب و مدت میکشد طالب خدا

قال النبی صلی اللہ علیہ وآلہ وسلم اَلْجَدْبُ جَذْبَاتُ الْحَقِّ مِنْ جَذْبِ اللّٰهِ تَعَالٰی۔ ایات

اللہ ہر کرا خواہد کند با خود حضور ہر کرا خواہد براند خود ز دور
 رفت کوشش چون رسد کوشش از خدا رفت کوشش کوشش چون بیند تقا
 در حقیقت معرفت فرحت مجو ہر یکے را ترک بدنامش مگو
 د ز چہار بگذرد یکتا صفا زان ہر چہار بگذرد واصل خدا
 ہر مقامے ناتمامے را بہرن واصلان را بس بود این یک سخن

ہر طالب کہ مرشد اخلاص کند بروے عطا علم مطالعہ معرفت بخش شود۔ ہر علم از مطالعہ معرفت کشاید و ہر علم در مطالعہ معرفت
 در آید۔ از مطالعہ علم موت علم محبت علم معرفت و علم مشاہدہ و علم مراقبہ و علم مکاشفہ و علم مطالب و علم معراج دیدار تقا و آنچه
 سوائے از این علم است علم یکدم و علم یک دم آزا گویند کہ در جنبش یک دم تماشا آید و تماشاے ازل و تماشاے ابد و
 تماشاے دنیا تماشاے عقبی بہشت حور و قصور و تماشاے معرفت مشاہدہ انوار دیدار غرق فنا فی اللہ بقادر یک دم اورا برد
 زیر اقدام استقامت نیز گویند۔ مطالعہ علم موت از کدام علم بکشاید۔ علم تصور اسم اللہ ذات یا توفیق و علم تصرف تحقیق و علم
 توجہ بحق رفیق۔ مراتب عالم صدیق علم سودا سودا ہویدا غیب الغیب از علم لطیفہ در دل میثود پیدا۔ ہر کہ مطالعہ علم
 موت خواند از و بچھ علم علوم کل و جز مخفی و پوشیدہ نہ ماند۔ ایات

مرتبه مردود منزل ناتمام بر فقر ہر یک مقامے شد حرام

عین را بائین بیند عین بین نیست آخبا آسمان و نی زمین
 ہر کہ از خود بگذرد آن یافتہ پیشوائے اسم اللہ ساختہ
 اسم میرساند مٹی و در یافتن مٹی حرف در یک حرف کل و جزمعما۔ کاملان را معلوم ناقصان را محروم از اسم مٹی۔ ناقص
 میفرماید ملک سلوک طریقت راہ۔ کامل قرب حضوری می بخشند الہ مینماید۔ بیت

ہر کہ می بیند بداند آن کسی شد بہ دیداری مرا اللہ بسی
 ثواب ہر حجاب است و بے حجاب ہر ثواب است۔ بیت
 جچی بگذارد رو بہ دیدار آر جز بدیدارے مرا جنت چہ کار

دو رخ بہشت ہر دو مقام با اختیار اللہ تمام است۔ مرا با اختیار خود چہ کام و چہ کلام است؟ فقیر برفیقین امیر۔ قَرِیْقُ فِی
 الْحَقِّ وَقَرِیْقُ فِی السَّجْدِ۔ زبان مطالعہ علم فقیر و نظر مطالعہ تاثیر و قلب مطالعہ علم روشن ضمیر و روح مطالعہ علم تقاطع
 دوام حاضر فقیر۔ اللہ بس ماسوی اللہ ہوس فقیر کامل را از دعوت و عمل کل کلام تمام شتم لا یتیناج بے غم۔ یکے تصور اسم
 اللہ ذات حضور، دوم عمل ملاقات روحانیت اہل از قبور۔ ازین عمل تمام عالم فدا و تمام عالم بقا۔ بدانکہ ثواب از عمل نیک
 خیر است و بے حجاب و بے حجاب بخش خدا شرف تقاضا است۔ علم بعمل خواندن مقصود است و تصور اسم اللہ ذات تیغ
 قاتل نفس ییود است۔ ابیات

نماز و روزہ بسیار طاعت ازان بہتر بدم دیدار ساعت
 دمی دیدار را دیدار بردہ دلی مردہ دمی خطرات خوردہ
 کلید علم از دیدار دارم شریعت مصطفیٰ جان را سپارم

مراتب دیدار و علم دیدار از شریعت ہر علم را روح و جان زندگی است و بے شریعت زندگی بے حیاتی و شرمندگی
 است۔ اصل شریعت حدیث قرآن است۔ از قرآن هیچ چیز بیرون نیست و نخواہد شد۔ باید دانست کہ طالب صادق را
 سوگند خدا و سوگند رسول خدا صلی اللہ علیہ وآلہ وسلم است سوگند قرآن باللہ و سوگند کلمہ طیبہ کہ لا الہ الا اللہ مُحَمَّدٌ رَّسُولُ اللہ
 کہ از مرشد مراتب نعم البدل فیض فضل از حاضر است اسم اللہ ذات جملہ تصرف و جملہ گنج و جملہ علم حکمت و جملہ حکم از مرشد
 طالب طلب تلقین کند و مرشد را نیز بچنان جملہ سوگند است طالب را از قرب اللہ حضور و عمل روحانی قبور جمعیت وین کلّ
 الْوُجُوہِ بختند۔ بیت

مرشدے نامرد را نای مگو مرشدے نامرد را شیطان بگو
 قولہ تعالیٰ یٰبَنِی آدَمَ اَنْ لَا تَعْبُدُوا الشَّیْطٰنَ ۚ اِنَّہٗ لَکُمۡ عَدُوٌّ مُّبِیْنٌ مرشد مثل قلند را فوگر و طالب مثل مار۔

تمام عمر در قید مرشد خود را امروز فردا بآداب باعتبار امیدوار۔ طالب مثل بچہ شہباز است ہرگز اختیار نکند مجلس غلیو از۔ از
برائے طلب خدا میشود جدا۔ اگر طالب بچہ شیر است در طلب معرفت وصال آزار شرم آید از مجلس اہل شغال۔ بہت
ہر کہ طالب نام خوان سلطان بود مرشد آترا مرتبہ سلطان دہ
اگر سلطان و مرشد پدیشان و اگر مرشد پشیمان و طالب احمق حیوان مجلس راست نیاید۔ ایات
باحو مکنہ طالب از پیغم غنی ہر کہ دے حاضر مرا مجلس نبی
احتیاج از کس ندارم مقام تر طالب از میکشم عارف نظر
عجب احمق اند آن قوم مردم کہ مرشدی و طالبی از شاہ دل سیاہ بے خبر از معرفت قرب اللہ۔ این چنین طالب بنام طالب
پیغور خام معلوم شد کہ این چنین طالب مرشد با تقلیدی لباس عوام الناس۔ ایات
مرشدے مرد است طالب مرد تر گنج بخشہ طالبان را سیم و زر
یا برد در معرفت و صدت حضور مرشدے طالب چنین باید ضرور
خام مرشد زر طلب از طالبان این چنین گمراہ شد در دوبہان
ہر کہ گیرد میدہد بروے روا مرشدے باشد چنین راہبر خدا
باحو میشناسد طالبان را با نظر بھجو زرگر میشناسد سیم و زر
طالب قوت قوت از مرشد توفیق۔ اگر طالب باطن ظاہر تحقیق است مرشد کامل حق طالب روز اول از گردن خود ساقط سازد
کہ طالب اللہ از ہر عمل تصرف مینوازد۔ اما طالب را حوصلہ و بیع باید۔ طالب کم حوصلہ بچہ کار عیاید۔ بہت
ہم طالبیم ہم مرشدیم ہم راز بین طالبان را میشناسم و ز چنین
راہ ناراہ در از است تا لب جان تمام عمر مرشد طالب اللہ را متبہ بخشہ و شرف دیدار حضور نظر قولہ تعالیٰ وَاعْبُدْ رَبَّكَ
حَتَّىٰ يَأْتِيَكَ الْيَقِينُ۔ ایات

عبادتے دیدار را بادیدار بر بالیقین و با ایمان رو در قبر
این عبادت رحمت اللعالمین معرفت توحید ابنست بالیقین
شد عبادت از فضل عفو و کرم ہر کہ منکر از لقا اہل از صنم
ہر عبادت از برائے دیدار حق از برائے دیدار شد پیدا خلق
مرشدے تلقین بخشہ از لقا از علم حاضر رساند با خدا
این عبادت دائمی طاعت طلب طاعتی باشد حضوری راز رب

قوله تعالى وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ "آئی لیسعبدون" بیت

دل مرا بیدار از دیدار شد دیدہ بہر از دیدنے نظر شد
ہر کہ تصویر عین العلم ذات اسم اللہ میداند صاحب تصور از دیدن دیدار پروردگار طر فہ زہد باز نماند۔ چشم سر از برائے دیدن
نقل دیدہ ظہور دیگر است و چشم سر از برائے دیدن خالق دیدہ نور عیانی قدرت اسرار سبحانی ربانی دیگر است۔ طالب کہ
در طلب لقا کے خدا تمام عمر جان فدا کن دوام بر سر برست و تشہ معرفت حضوری لقا کے پروردگار بر مردن خود تیار است آزا

یک دم در یک قدم شرف کردن دیدار چہ مشکل کار است مرشد کامل را ہیچ دشواری نیست۔ آیات
کس نیایم طالبے تشہ طلب معرفت دیدار چشم را از رب
طالبان با خود مطالب خود نما امتحان بے ادب باشد بے حیا
طالبی گر مثل موتی با خضر نیک بد را با نظر در نظر
در نظر موتی ہر ثوابی شد سجتا کار حضرت خضر بودند خاص راہ
بر خضر موتی غالب است امت رسول عارفان دیدار و از اہل الوصول
قال النبی صلی اللہ علیہ وآلہ وسلم الْعُلَمَاءُ أَهْلُ بَيْتٍ أَفْضَلُ قَبْلِ أَنْ يَبْدَأَ تَبْيِخَ لِأَهْلِ بَيْتِهِ عِلْمًا فَيَعْرِفَ بِلَاذِلِهِ اسْت۔

بیت

عالم شرم از علم و صحت با خدا علم بہر از وحدت است باطن صفا
قال النبی صلی اللہ علیہ وآلہ وسلم الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ مَجْلِسُ انْمِيا نماست کہ فارغ از کبر مرض ہوا است۔ آیات
عالم خدا فاضل خدا با خود نماند ہر کہ با خود بماند علم از حق بخواند
نفس موزی را یکش با تیغ قال نفس اہل قال رای کہ تیغ از زوال
ہر کہ خواہد گشت کشتن نفس را با تصور تیغ بکشد و ز ہوا
قوله تعالى وَتَنفَسُ عَيْنُ الْهَوَىٰ ۝ فَإِنَّ الْحَقَّةَ هِيَ الْمَأْوَىٰ نفس تا آنکہ از علم دیدار مشرف حضوری بہن بخواند
ہرگز ہوا و گناہ باز نماند کسے اگر چہ تمام عمر ریاضت سر بہرگ زند ہیچ سود نشود۔ قوله تعالى وَمَا يُؤْتِي نَفْسِي إِلَّا
النَّفْسُ لَأَقَارِبُ ۝ بِالسُّوءِ۔ آیات

این نفس را در قید آوردن چہ غم کیشامد نفس را اہل از صمم
نفس را بشناختن قرب از خدا نفس را شرمندہ بماند و ز ہوا
نیست نفس و نے بروج و نے قلب غرق فی التوجید عارف با ادب

و ز هفت اندام بود هفتاد نور
طالب دیدار می یابد خدا
طالبان را حجت آخر حق طلب
دم مزین گر عاشقی سر پیش نه
هر که شد گمنام آن نامزد تو
باهو کبوتر و مہتر ہمہ دارد طلب
بدانکہ شاعران را علم از بلاغت دانش بلکه شعور از شعر پیچشی و فخر را علم از قرب اللہ حضور است اگر چه غام است در سخن
شعر لذت تمام است سخن فخر غام مثل شہد شیرین بلذت دیدار شوق ترخن بیش بہا از سیم و زربیت
سخن من سزیت خواندن آن بی سر
عارف بے سر بود صاحب نظر
اہل علم تصوف تقوی است و عالم تقوی را دو گواہ است خوردن اہل تقوی را نور است و خواب اہل تقوی را مشرف معرفت
انقا حضور است عالم تقوی را ہر دو بال و پد است کل و جز مقامات ذات صفات تصور توفیق طرہ زد کند تحقیق و با نظر
تصرف ہر مردہ راجی کند اہل تقوی متقی آن است کہ گم طلب بر زبان خود خواند کہ اَللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صَلَّی
اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم در مقام کون خواندن آنچہ خداوندی است از بیچ چیز مخفی و پوشیدہ نماید قولہ تعالیٰ وَمَا یَذَّکَّرُوْنَ اِلَّا
اَنْ یَّشَآءَ اللّٰهُ ۚ هُوَ اَهْلُ التَّقْوٰی وَاَهْلُ الْمَعْرِفَةِ
علم تقوی چنانچہ علم تصور تصرف کلید معرفت مشاہدہ دیدار است تقوی مجاہدہ نیست بحضوری مشاہدہ وصال لازوال باید
دانست کہ از غلبات تصور تجلیات نور و شوق تصوف حضور تعطش اشتیاق فراق ازلی فیض فضل عزت توفیق توکل و از
صمدیت توحید تصدیق تحقیق از کند آنست آواز کن را از قلب نام اسم اللہ ذات باعزت بگیرد با استماع نام اللہ از عظمت
و ہیبت نام اللہ مطلق بحمید و در وجود ہفت اندام از سر تا قدم نور اللہ میریزد آنچہ در وجود کدورت زنگار ظلمات
حجاب سراپردہ ہملگی می خیزد بعد از ان قلب باروح متعین گردد و روح بہ ذوق نام اللہ می خواند با استماع نام اللہ از
قہر و قدرت نام اللہ نفس زئدہ نماید معرفت عیانی و دیدار ربانی مشرف دوام فخر تمام قال النبی صلی اللہ علیہ وَاٰلِہٖ وَسَلَّم
مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّہٗ ۝ مَنْ عَرَفَ نَفْسَهُ بِالْقَنَآءِ فَقَدْ عَرَفَ رَبَّہٗ بِالْقَنَآءِ
پس پیردن نفس صاحب چہ طور زئدہ نماید مردن از خصلت بد با زکماہ تا بلب جان رسیدن قبلہ لحد ایبات
از ازل تا ابد بودم بے حجاب در چشم من ہرگز نیاید بیج خواب
دیدہ را دیدار بردہ خواب نیست از میان خود رفتہ را عذاب نیست

خواب مارا بهر مذکور و خواب
 خواب مارا خلوت و باشد حضور
 هر که پوشید چشم را آن کورتر
 باعیان چشم بقا هم حق بقا
 هر که در علم حاصل عالم باشد تمام دوام مجلس محمد رسول الله علیه و السلام فقیر که در معرفت مشرف دیدار دوام مجلس محمد رسول الله علیه و آله و سلم متقی که در علم تقوی تمام مجلس محمد رسول الله علیه و آله و سلم ایات
 این مراتب از علم توفیق تر
 اولیا الله بخشید بانظر
 هر کرا مرشد نه ای مردود دان
 بی خبر از معرفت وحدت عیان
 مراتب مرشد عیان است که در توحید مراتب بیناید هر دو بهمان - قال النبی صلی الله علیه و آله و سلم اَلْعَقْلُ یَتَنَاخَرُ فِی الْاِنْسَانِ ۝ الْاِنْسَانُ مِنْ اَدَا الْاِنْسَانِ ۝ الْاِنْسَانُ مِنْ اَفْزَرِیْهِ . ایات

خوش به بین دیدار را گوید حدیث
 هر که علم عالم شده بهر از بقا
 اولیا در قبر همچون آفتاب
 بانظر عارف شایسته اولیا
 هر کرا باور نه ای کاذب غیبت
 نه از برائت لذت دنیا هوا
 هر که محیر نام حاضر باثواب
 این قدر قدرت بود قرب از خدا
 علم باطن غیبی وحدت فردانیت لادینی علم دیدار و علم قلب بیدار و علم تقوا و علم نفس فیا و علم زنده قلب روح بقا و علم ادب و علم حیا و علم جمعیت آئینه روشن ضمیر صفا و علم تقا از مطالعه علم موت بکشاید - كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ یَسْمَعُ الَّذِیْنَ قَلِیْلًا رَا بِهٖ زَادًا شَوِی لَاقَ عِلْمُ مَطَالَعِهِ اَزْ مَوْتِ لَاقَ دِیْدَارِ هِرْدِگَارِ معرفت نیز سه قسم است
 از مطالعه موت مبتدی در دل محبت زاید از مطالعه علم موت متوسط آنچه در دل معرفت زاید از مطالعه علم موت متنبی در دل مشاهده دیدار حضور قرب الله نور زاید - بر مرشد فرض عین است اول طالب الله از این مطالعه سه سبقت و یک طالب از علم محروم و جاہل نماند - در مطالعه علم شب و روز میخواند که تمام تحصیل علم درین یک آیت است - قَوْلُهُ تَعَالٰی فَمَنْ یَّعْمَلْ یُحْصِیْ اَلْاَعْمَالُ ۚ وَ مَنْ یَّعْمَلْ یُحْصِیْ اَلْاَعْمَالُ ۚ وَ مَنْ یَّعْمَلْ یُحْصِیْ اَلْاَعْمَالُ ۚ ایات

هر ذره مثل زراعت خرمن است
 نیت در تو بیج بیرون آنچه هست
 نیک بد را نظر کن در جان تن است
 آنچه شد مخلوق زان روش است
 طالب الله نمون علم بخواند که در حیات و ممات از خواننده علم جدا نماند - آن علم باید از مشرف معرفت دیدار است - علم آن

است کہ در قمر لحد باشد گنبدان رفیق با تو فیض شمع تحقیق ہفت اندام را پاک گرداند۔ پاک از محاسبہ قیامت محاسبہ قبر لحد پاک۔ علم تصور اسم اللہ ذات میگرداند نجات۔ بیت

آنچه میخوانی از علم اللہ بخوان اسم اللہ با تو ماند جاودان
قرآن توریت انجیل ز بود ہر کتاب فقہ مسائل تفسیر از اسم اللہ است و ہر چہ از کتاب شرح اسم اللہ ذات۔ ہر کہ اسم اللہ ذات از کند خواند آرزو ظاہر و باطن علم علوم واضح گردد۔ احتیاج خواندن علم نمائند۔ بہتر آنست مطالعہ استغراق از مطالعہ اوراق۔ بیت

ذکر باشد از لقا فکر از بقا این چنین عالم بود علم از خدا
فصل از خدا در لقا در سیدہ قلب صفا۔ ہر کہ خبر از علم نداند در دل جاہل بے حیا۔ قولہ تعالیٰ یٰٰہٰی مَنْ اَسْلَمَ وَجْہُہٗ لِلّٰہِ وَہُوَ خَشِیْعٌ فَلَہٗ اَجْرٌ عِنْدَ رَبِّہٖ ۝ وَلَا خَوْفٌ عَلَیْہِمۡ وَلَا ہُمْ یَحْزَنُوْنَ قولہ تعالیٰ وَمَنْ یُّسْلِمْ وَجْہَہٗ اِلَی اللّٰہِ وَہُوَ خَشِیْعٌ فَقَدْ اَسْلَمَ سَکَ بِالْعُرْوَةِ الْوُثْقٰی۔

بدانکہ علم معاملات و علم عبادات و درجات است بے خبر از علم حضوری قرب اللہ ذات۔ اگر چہ علم فقہ مسائل ثواب است بے خبر از علم باطن بے حجاب و سیدہ علم بقا باللہ پتانچہ علم تصور و علم تصرف و علم فکر و علم تصوف و علم سلک سلوک و علم توحید و علم توحید۔ این محملہ علم بین العلم حق است کہ از حق است و نیز ارکنندہ از علم باطل است۔ ہر آنکس عجب احق است کہ علم حق را بگذارد و علم باطل رشوت را یا عجب و ہوا را بدارد۔ بیت

ہر عبادت ہر ثواب بہر از لقا علم اللقا من سبق خواند از خدا
بدانکہ بیست ہر علم است یک در یک ہر علم است و بیست ہر علم در یک ہر حکمت۔ عالم حکیم عارف قدیم۔ قال علیہ الصلوٰۃ والسلام لَا تَکَلِّمُ کَلَامَ الْحِکْمَةِ عِنْدَ الْجَاهِلِ۔ اگر زبان زندہ دل مردہ از دنیا ہرگز معرفت نبردہ افسردہ۔ قولہ تعالیٰ مِنْہَا خَلَقْنٰکُمْ وَفِیْہَا نُعِیْدُکُمْ وَمِنْہَا نُخْرِجُکُمْ تَارَۃً اُخْرٰی قولہ تعالیٰ وَمَا رَعٰیۤتَ اِذْ رَعٰیۤتَ وَلَکِنْ اللّٰہُ رَءٰی۔ لائق دعوت خواندن آنست کہ غالب الارواح و غالب الاولیا و غالب الجن و الانسان غالب الفرشتہ مؤکل لا رجعت و لازوال صاحب تصرف گنج ظاہر دل غنی و باطن حاضر دوام مجلس بحضوری فقیر لا یتحتاج۔ از برائے درم دنیا عامل کامل اہل دعوت خواند و ہر کہ از برائے دنیا دعوت میخواند ہر آنکس دعوت خواندن عمل ندانند محتاج است در مراتب جنونیت اندراج۔ ابیات

بر زبان اللہ در دل گاو غر
دعوتے خواند ز لطف و حق کرم
این چنین تسبیح کے دارد اثر
ہر کہ دعوت از قرب خواند نیست غم

دعوتے خواند ز بہر از خدائے
دعوتے منصب مراتب با حضور
دعوتے منصب مراتب از خدا
ابتدائے دعوت گنج سبت
ہر مؤکل در حکم مثل غلام
ہر کہ خواہد دوستے دنیا نعیم
ہر کہ خواہد معرفت قرب از اللہ
ہر کہ کن را یافت کمنہ از کن کشا
قال من برحال من احوال من
ہر کہ پوشد حق بود کافر تمام
کاملہ اکیر حکیر نما
با حق کس نیامد طالبے لائق طلب

نخواندن دعوت کامل را گنج و ناقص را در میان دوران دعوت مثل تیغ برہنہ بہر در رخ دعوت دادن نہ آسان کار است۔
مردم مذکر عارف کامل عامل با خبر ہوشیار اولیاء اللہ صاحب قرب پروردگار نہ دعوت خواندن لائق حق کاو عصا۔ دعوت
خواندن مشکل بے مشکل کار خبی سخت دشوار کہ در علم دعوت کامل باید عظیم سزا سزا را از خوان اللہ بسیار بشمار بخش عطا
پروردگار کامل عامل اہل دعوت کہ صاحب نفاذہ آرا چہ احتیاج قال تحقیق حقیقت از نماز استخارہ کہ نام ناقص ناسوت
دوام در قیفس امارہ۔ لائق خواندن دعوت آنست کہی را کہ با تصور اسم ذات جہشہ روحی نور و دعوت میخواند در مجلس محمدی صلی
اللہ علیہ وآلہ وسلم مع اللہ حضور۔ دیگر بشروع دعوت طالب مرید کامل را پنج مراتب سخت دہد ست۔ اول حاضر ات دوم
ناظر ات سوم تصور اسم اللہ ذات پہرام آگاہ از دلیل پنج نگاہ بقرب رب علیل۔ کامل عامل مرشد این پنج گنج در روز پنج
نصیب کند طالب مرید صادق را۔ اگر از باطن اولیاء اللہ اہل دعوت چنین توفیق قرب اللہ تحقیق ہدایت نہاد شد باشند
طالبان ہم تلف و مریدان جملگی ہم غلق کشند۔ راہ دعوت معرفت ظاہر باطن با جمعیت۔ در مشاہدہ ربوبیت رویت
جمال وصال است نہ بگفت نشود قیل قال۔ بیت

عارفان را روز و شب بر حق نظر
بناظر ہرگز نہ بینم سیم و زر
ہر آنکس عجب حق اند کہ نعم حب دنیا ز رامت حرص حد بزرع ربیا، ہوائی شیطانی در دل کاشد و حب مولیٰ از دل

امیر الکونین 91 فارسی متن

برداشتند - هر آنکس مومن مسلمان فقیر درویش عالم فاضل ذاکرا اهل مراقبه فکرا اهل تقویٰ چه طور باشند؟ که بدتر از ستور باشند -
فقیر آنچه میگوید از راه حساب نه از راه حسد - قال النبی صلی اللہ علیہ وآلہ وسلم مَنْ سَكَنَتْ عَنِ الْكَلِمَةِ الْحَقِّي فَهُوَ
الشَّيْطَانُ أَخْرَسُ.

آخر پنبه غفلت از گوش دل بدر آورم و موت را یاد دارم و موت در وجودت و وجود تو موت غار و مراتب - قوله تعالی کلُّ

نَفْسٍ ذَا نَفْسَةٍ الْمَوْتُ بِرَدَار - آیات
نفس را گردن بزن بهر از خدا
تا شوی دائم بجا حاضر مصطفی
این مراتب عارفان اولیا
هر که این راه نداند سر هوا

نیز شرح دعوت

عامل دعوت و دعوت کامل طالب را دعوت خواندن بس است علم دعوت را ختم و تمامیت هم طی کند و در دو دم - هر که
با ترتیب خواندن دعوت داند تصور تصرف اسم اعظم و با اسم الله ذات میخواند در این ایام تا قیامت لایستجاب ماند هم او و هم
آل اولاد او به غم - این چنین عامل کامل مکمل اکمل صاحب در جهان نم - بیت

دم ازل دم ابد دم دنیا تمام
هر که این یک دم نداند آن مرد غلام
مرشد کامل اهل دعوت بشروع دعوت طالب صادق و مرید لایدر را چهار منصب بخش عطا فیض فضل الله فضیلت دعوت
و میده بخشد - بیک تصور اسم الله ذات - دوم تصرف اسم اعظم متبرکات - بیوم تو چکمه طیبات لا اِلهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُولُ
الله صلی الله علیه وآله وسلم - چهارم ناسخ از قرآن آیات - طالب الله که چهار مجموعه دعوت خواند آنچه گنج خزان الله غنی
لاریق ظاهر و باطن است از و نهی مخفی و پوشیده نماند - مرشد یک در چهار روز به چهار منصب طالب را نصیب نگردد طالب
الحق است که از حکم ناقص میخواند - نه دعوت خواندن لائق اهل بدعت بدکش غلیظ طالب دنیا بداندش تمام - دعوت
با قرب الله درویش نصیب غنی و فقیر عارف درویش اهل معرفت عیسی صفت - این چنین دعوت خواند که حکم الله قُم یَا دِیْنُ
الله از قبر بیرون آورده روحانی حاضر گرداند - وقت خواندن دعوت نور حضور فرشته میگزید از خواننده دور و دور که نا محرم
محروم است - آیات

حق پندار را نباشد هیچ باک
بعد مردن زنده گردند زیر خاک
عارفان بانظر بینند در قبر
این مراتب علوی و ثانی خضر
هم سخن باهم عیسی و اولیا
غرق فی التوحید قرب و باعدا

باتصور قتل کن تو نفس را تا شوی واصل خدا لائق خدا
وقت خواندن دعوت یک صورت توفیق الہی رفیق تحقیق پیدا می شود قدرت خدا کش برودیت نور خوانندہ میرد بہ منظر اللہ
منظور حضور۔ این چنین دعوت قرب ربانی تقویت انبیا اللہ و اولیا اللہ روحانی میگویند۔ اساس گنج معرفت و ہم علم ہدایت
و ہر عمل قرب جمعیت شوق است خواہ راہبر راہ خدا فی اللہ یا قرب اللہ کسی را کہ مدعی شوق دامنگیر است راہ ہر دو بہمان
نیم گام ہم باشد و نظر فیہ روشن ضمیر نفس امیر است۔ بیت

فرشتہ گرچہ دارد قرب درگاہ کنگہ در مقام لی مع اللہ
کہ فرشتہ قوت توفیق مراتب منصب آسمان و زمین مقام طبقات متعلق ہوا است و انسان را مراتب معرفت توحید
بإذات فی اللہ القرب حضور با خدا است۔ ایات

دعوتے در دم کشد عالم تمام با تو گوئم یاد گیر اے نیک نام
ایمان دے یکدم بود قرب از اللہ یک دے دو راہ دارد دو گواہ
دم ازل دم ابد دم دنیا ہوا بایک دی بیکتا شود مرد خدا
دم کہ از دم یافتہ دم معرفت مردہ را زمدہ کند عیسیٰ صفت
دعوتے با دم بخواند بر قبور اہل دعوت با روحانی شد حضور
دعوت چہا طریق از وجود اربع عناصر تحقیق خاک با آب آتش ہر چہا با نظر تصور کثرت سازد با توفیق۔ این چنین دعوت
خواند چنانچہ اَفْتُلُوا الْمُؤْمِنَاتِ قَبْلَ الْاِنْجَاءِ فَتَنَّهُ وَنَادِیَ الطَّرِیْقِ یُحْجِیْ زَندہ نہ ماند۔ دعوت یک دم و خواندن اہل
یکدم است چنانچہ گفت خاقانی مرد خاقانی۔ بیت

پس از سی سال این معنی محقق شد بہ خاقانی
کہ یکدم با خدا بودم بہ از ملک سلیمانی
مرتبہ در یک دم فانی الشیخ است۔ مرتبہ دوام حضور فانی الرسول محمد صلی اللہ علیہ وکلمہ وسلم است کہ خبر از دم ندارد و مرتبہ فانی
اللہ نور فی النور است۔ نہ خبر از دم دارد و نہ خبر از حضور عیینہ یعین۔ این است مراتب فانی التوحید نور است۔ ایات

بہ بحر غرق فی اللہ شو کہ با خود خود نمیدانی
دے نا محرم است آنجا کہ باشد راز ربانی
نہ آنجا دم نہ دل نہ جد جان است کہ عین از عین باشد لامکانست
کے از خود فنا شد آن چہ بیند بہ بیند حق کہ با حق حق نشیند

سه حق را حق بگوئی حق کدام است بنام حق ز حق باحق تمام است
 قوله تعالى وَلَا تَقُولُوا لَكَ عَالِمٌ غَيْبٌ بِدَلِيلِ الْوَحْيِ وَلَا تُصَوِّرُوا لِلَّهِ أَشْأَنًا ۚ إِنَّ إِلَهًا وَاحِدًا ۖ هُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ وَيُخَوِّفُ مِمَّا فُتِنُوا بِهِ ۚ إِنَّهُ كَانَ كَرِيمًا
 باشد که بدتر از کاوستور باشد۔ قوله تعالى أُولَئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَهْلًا ۚ قُلْ لَهُ تَعَالَى الْأَرْكَانُ ۚ إِنَّهُ تَعَالَى الْعَرْشُ ۚ
 بر آنکس که دعوی کند فانی الشیخ و در مراتب فانی الشیطان و دعوی کند مراتب فانی الرسول محمود و در مرتبه دوست و
 دعوی کند فانی الله باشد و در مرتبه نفس هوا است۔ نیز مراتب فانی الشیخ که مسیر آید از جنگلی شراشچ معصیت شیطان و
 مسیر آید از جمله فتنه آشفته نیست نفس است و مسیر آید از جمله حوادث آنچه مایه فساد خیرات دنیا است از عرش تا تحت الشری
 در سیر آید و از جمله باطل مسیر آید و حق از حق میثاید۔ اینست مراتب فانی الشیخ و هر که به مراتب فانی الرسول محمد برسد ظاهر
 باطن یکدم از مجلس محمد صلی الله علیه و آله و سلم جدا نمیشود و هر که به مراتب فانی الله کارا و حبه الله یعنی نفس فساد و نده قلب
 روح نقا همیشه در مشاهد بند نور حضور مشرف لقا۔ هر که این هر سه مراتب نداند حق است خود نما هر که دعوت را نخواند۔
 بعضی مرشدان که خودی مانند دور و طالبان خود را با توبه میرسانند در مجلس محمد صلی الله علیه و آله و سلم حضور و بعضی مرشدان که خود
 را دوام حضور و طالبان دارسانین نمی توانند محصور منظور و بعضی مرشدان که طالبان حضور اند و از نظر غفلت بعید دور اند۔ هر که این
 هر سه مراتب از باطن نداند حق است که دعوت خواند۔ وقتی که شروع و در کنند و در کلام ربانی و بهم سخن کنند با جواب سوال۔
 هر که دعوت خواند دعوت آزار خراب گرداند۔

شرح دعوت عظیم

دعوت عظیم که با این چهار مراتب مجبوره خواندن: اول قرآن دوم تفریق بر همنه انبیا و اولیا الله مثل درویش غوث قطب
 شبیه موقت قرب الحق چهارم فوت از حضور مجلس محمد رسول الله صلی الله علیه و آله و سلم۔ این چنین دعوت سخت تر از غضب قهر یا
 مثل اسم اعظم قرآن بر قبر۔ هر آنکس خواند که بتواند این چهار دهن دعوت حضرت مدینه و حضرت کعبه و عرش اکبر از
 ماه تا بمایی در جنبش در آید و ارواح جمیع انبیا اصفیا نبی مرسل و ارواح ممات و حیات اولیا الله فقیر ولی الله درویش عارف
 بالذغوث قطب ابدال اوتاد و پزده هزار عالم مخلوقات لرزه خورد و در حیرت در آید و فرشتگان عبرت دارند و کل مخلوقات
 دست به دعا بدارگاه الله انداد تا آنکه خواننده این چنین دعوت کار بسر انجام مطلب نزد و ارواح انبیا اصفیا و مرسل اصحاب
 مجتهد علما و اولیا الله مومن مسلمان در قیام اهل دعوت باشند هرگز خلاص نشوند۔ ازین دعوت هیچ دعوت سخت تر و غائب تر به
 منصب قبر نباشد۔ و بخواندن این چنین دعوت اگر کوه از آهین سخت تر باشد موم گردد و اگر قلعه شل سنگ بآهن که بلند تر با هوا
 کنگره اوجز طیر به پیدن دیگر نزد بخواندن این دعوت اهل قلعه رادل از دست رود آمدن ملازمت کند و در فرمان در

آیند و یا آنکہ در آن قلعہ مرگ مفاجات مردم اہل قلعہ را پیدا شود کہ اہل قلعہ یک آدم زندہ نمایند و یا بخواندن این دعوت مؤکدان اہل قلعہ را بسہ از قلعہ فرارند و این چنین قلعہ فتح کردن آسانکار است۔ ہر کہ این دعوت با عظمت بخواند تمام ملک اقلیم ہر ولایت از مشرق تا مغرب در یک ہفتہ در قبض تصرف آوردن ہیچ دشواری نیست۔ لائق خواندن این دعوت عامل کامل اگر چہ شک پرکنندہ و حیوانات جلالی و جمالی بخورد و جو دکشہ یا تصور اسم اللہ ذات یحیتہ پاک آرا از روحانی و از فرشتہ موکل جنونیت چہ پاک کہ غرق کامل بتصور اسم اللہ ذات حضور و عمل دعوت تصرف روحانیت قبور۔ قال النبی صلی اللہ علیہ وآلہ وسلم إِذَا تَحْتَوَتْ تُخْرَفُ فِي الْأُمُورِ فَانْتَعِبْنِي وَأَعِنِ أَهْلِي الْقَبُورِ۔

مرشد عارف کامل و اہل دعوت عامل آنست کہ کس را غالب مریہ کند و تمام مطلب برساند۔ یکے علما باللہ کہ جمعیت او بہ مجلس محمدی صلی اللہ علیہ وآلہ وسلم دوام است۔ دوم قہل اللہ بادشاہ کہ جمعیت او از مشرق تا مغرب در قید تصرف آوردن دار السلطنت کل و جز مردم تابع در حکم۔ سوم شیخ از باطن معرفت بے خبر۔ غرق کردن بہ مقام ثنائی اللہ توحید مہیر آید از رسم ربوہ تنقید۔ آری یقین است کہ نفس بدست کس اللہ بدست کس۔ اللہ بس ماسوی اللہ ہوس۔ اگر بیانی در باطن فرزد برسانم معرفت اللہ را از۔ و اگر بیانی اللہ بے نیاز۔

دعوت پنجمہ طریق خواندن راہ۔ یکے دعوت خواندن یا تصور اسم اللہ ذات حاصل کردن قرب معرفت توحید الہ دوم طریق خواندن دعوت با حاضرات تصرف اسم اللہ ذات مدخل شدن بحضور مشرف مجلس حضرت محمد مصطفیٰ، بیوم طریق خواندن دعوت مؤکل فرشتہ جنونیت در قید آوردن با او در نظر نگاہ، چہارم طریق دعوت خواندن تمام عالم ملک در قید تصرف آورده و تیغ دعوت برہنہ سلاح۔ ہر کہ در ہر یک بخواندن چہارہ دعوت عارف باللہ جسسی اللہ و کفی باللہ۔ متوکل محتاج ندارد نہ خواندن مؤکل۔ اگر کسی گوید درین زمانہ فقیر ولی اللہ کامل را از اہل دعوت علما باللہ ہیچ کس نیست و بیلہ علم فقہ مسائل کتاب بگیرد این نیز حیلہ شیطان است۔ فقہ نفس امارہ اہل ہوا باز دارد از ویلہ مرشد معرفت توحید قرب خدا۔ مرشد متوکل خلق پند نیست مرشد خالق پند است۔ بیت

ہر کہ باشد پند خالق پاک ورنہ باشد پند خلق چہ پاک
بر علم فرض عین است بگیرد دست بیعت تلقین ذکر گرفتن از مرشد اولیا اللہ۔ قَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَقْوُوا اللَّهَ
وَأَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ۔ قال عليه السلام ذِكْرُ اللَّهِ قَرَضٌ وَمَنْ قَبِلَ كُلَّ قَرْضٍ لَكَ إِلَهُ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ۔

بشنو! چنانچہ خواب با تعبیر است و علم با تفسیر است غنائیت با کیمیا کبیر است۔ و تمام عالم در قید تصرف آوردن بعلم دعوت حکمیر است و ذکر با تاثیر است و مرشد عارف کامل آگاہ است قرب باللہ روشن ضمیر است۔ و عیان حاضرات از اسم اللہ

ذات بانظیر است و آنچه از تصور اسم اللہ ذات مشاہدہ می بینی ہمہ از مجلس محمدی صلی اللہ علیہ وآلہ وسلم و قرب معرفت اللہ خاص وصال است۔ آنچه از لاسوی اللہ بغیر از تصور تصرف اسم اللہ ذات بہ بیند مراقبہ خواب خیال است کہ در دلالت مراتب زوال است۔ این جملہ مراتب دل پذیر و فرحت بخش از فناء فی اللہ فقیر بر نفس امیر است و آنچه لازوال است اسم اللہ ذات و غلاط از لوح ضمیر بر تراش و یا مراتب البذل با خبر باش کہ اصل این راہ محمدی صلی اللہ علیہ وآلہ وسلم نعم البذل و صل است۔ تمام کل شرح نعم البذل مشروحاً بیان مرشد کامل کشائیدہ۔ طریق تحقیق توفیق مشکل قولہ تعالیٰ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ۔ توفیق عطا اللہ فیض فضل اللہ است بی ریاضت راہ ہر کرا اللہ بخشد از تصور اسم اللہ ذات کل و جز مراتب و علم حکمت۔ نادیدہ و ناشنیدہ ہفتاد و کروہی کلمہ مقام کہ از تا سوت تا بریدن لاہوت لامکان در میان حجاب و راہزن است۔ مرشدیکہ بر یک دم و در یک قدم جملہ کل مجموعہ مقامات حجاب باطنی فی مانند وہب لاہوت لامکان برساند۔ بعد از ان تصور اسم اللہ ذات تمام تصرف دست دہد و فقیر بر کونین امیر مالک الملکی گردد و بحکم اللہ۔ مالک الملک لازوال این است مراتب فضل معرفت با قرب وصال۔ این ذفقیر در قید نفس امیر باشد استدراج بے خبر از معرفت معراج۔ ابیات

فتح دعوت در تصور با خدا این چنین دعوت عمل در ادب
باتصور سر بسر جان نور شد بشروع دعوت جہد او مغفور شد
این طریق دعوت باتصور اسم اللہ ذات را زبان نور و نظر چشم نور و استماع گوش نور و دست نور و پا نور و نفس مطمئنہ نور و قلب
قالب نور و روح مقدس رحمت رحمان نور و ہفت اندام نور۔ این است لائق دعوت خواندن شہوار عامل عمل روحانی بر
روئے قبر قور۔

شرح وجود ہفت اندام شدن نور

دوام ذکر و دوام با فکر فی نفس با حضور کہ بیست چہار مشق وجودیہ است۔ باتصور مشق و با توجہ مشق و با نظر مشق و با مشاہدہ قرب و با نور مشق و با حضور مشق مراتب معشوق۔ این آیت اشارات در باب مشق مراتب معشوق محمد رسول صلی اللہ علیہ وآلہ وسلم۔ قولہ تعالیٰ وَاصْبِرْ نَفْسَکَ مَعَ الَّذِینَ یَدْعُونَ رَبَّهُمْ بِالْعَدْوٰی وَالْعَیْجِ یُرِیْدُونَ وَجْهَہٗ وَلَا تَعْدُ عَیْنُکَ عَنْهُمْ عَنِیْکَ زِیْرٌ زِیْرَۃُ الْحَیْوٰۃِ الدُّنْیَا وَلَا تُطِيعْ مَنْ اَغْلَلْنَا لَقَلْبِہٖ عَنْ ذِکْرِ نَا وَاتَّبِعْ هُوَ کَانَ اَمْرًا فُطْرًا۔

ہر کہ بحضور جواب ثواب اللہ و مجلس محمد رسول صلی اللہ علیہ وآلہ وسلم خود را با توفیق تحقیق حضور رساند آزاپہ امتیاج است کہ

علم دعوت اسم بدوح میخوانند۔ ہر کہ این چنین تقویت خود را با توجہ حضور برد آزاچہ احتیاج است کہ خط کثرت و نقش دائرہ
ممثلش بدوح بیست در بیست پر کنند۔ این ہمہ کار بے قرب و بے حضور از معرفت اللہ تو حید بعد است۔ بیت

و در را بگذار وحدت را طلب وز وحدت عارف شوی با قرب رب

بیست مشق از سر دماغ تا بہ تصور مقام ہر نفس غلاف و پیرامون ناف محاسبہ بنفس انصاف۔ اسم ذات اللہ لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ رَسُوْلُ اللَّهِ۔ اسم اللہ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ۔ اسم لہ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ۔
و اسم ہو لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ۔ اسم محمد رسول اللہ۔ اسم محمد اسم فخر اسم اعظم حاضر اتی حرفی۔ ہر کہ اول
حاضر ات کند و علم حاضر ات میداند عمل خواندن علم دعوت او تار و قیامت باز نمایند۔ آیات

دم روان دل زنده روح دعوت بخوان لائق خواندن بود عارف عیان

مرد مرشد گنج سخن بے نیاز مرشدے نامرد را با زر آواز

میسر آید برکت دعوت تصور اسم اللہ ذاتی بر آید از بشعنت و میدر آید بجمہت لطیف القلب بخش خوردن مجاہدہ و خواب
مشاہدہ باطن بحضور مجلس محمدی صلی اللہ علیہ وآلہ وسلم مبارک باد۔ در مستی ہوشیاری و در خواب بیداری بحضور غرق فی اللہ
باجواب ثواب باشد۔ این است مراتب باطن معور۔ چون با شمر اتب و دعوت کل رسد لک و موکل و ارواح انبیاء و اولیا
غوث قلب ابدال اوتاد ہزاران ہزار بلکہ بی شمار کسی میداند و با عیان می بیند و کسی نمی داند۔ اِنْ كُلُّ نَفْسٍ لَّنَا عَلَیْهَا
حَافِظٌ مِّنْ حَافِظٍ اَوْ لَا تَعْلَمُکُمْ مِّنْ حَافِظٍ۔ درین مقام تملیات میکشاید بخی انوار ہزاران ہزار بی شمار از ہر اعضا
رگ گوشت مغز استخوان بہر مومے۔ این است مراتب عمہ اوست در مغز و پوست۔ چنانچہ تجلی غیبی و تجلی قلبی و تجلی روحی و
تجلی سزی در وجود با تصور اسم اللہ ذات۔ تجلی نور ایمان غیر مخلوق مثل آفتاب طلوع و زوال و تجلی ظلمات ناخاست نفس شیطان
دنیا حواس خمسہ غش غلاظت ظاہر باطن از وجود مطلق بر خیزد آنچه اوصاف ذمیمہ اوصاف زوال۔ این آنست مراتب
معرفت اللہ وصال۔ دوام برتن لباس شریعت پوشد و در شریعت بکوشد و در یاسے معرفت در باطن بنوشد۔ قال النبی صلی
اللہ علیہ وآلہ وسلم اَللّٰہُ یَاۡتِیۡہُ ہُوَ الرَّجُوۡعُ اِلَی الۡیَدِیۡنِ۔ در آمدن با تصور اسم اللہ ذات نور و بر آمدن از ظلمات ناد۔ قوله
تعالی اَللّٰہُ وَلِیُّ الَّذِیۡنَ اٰمَنُوۡا لَا یُخْرِجُہُم مِّنَ الظُّلُمٰتِ اِلَی النُّوْرِ۔

این مراتب معرفت با قرب اللہ حضور۔ در بعضی علم دعوت خواندن عامل کامل و از بعضی علم دعوت عامل۔ اگر اہل
دعوت عامل با ترتیب از غضب در ملکی ولایت کرد و گاہ صورت مزمل خواند آن ملک ولایت متعلقہ تا قیامت ویرانہ
مینماید و اگر از برائے اخلاص و از کرم لطف آبادانی بخواند ملک ولایت مشوع و تعلقہ از آفات بدرنج خلع شر ظالم جوہر تار و
قیامت آباد و سلامت بنماید۔

باید دانست کہ مراتب مومن ازلی فرحت الروح فیض فعلی کہ در زندگی بدن نور و درمات قبور خاک شعلہ ذات حضور وجود ظاہر باطن مغفور غفور ولا تخف ولا تحزن. درویش دانا و آگاہ باش! بعضی علما و فقہا مومن مسلمان را نفس غنیمت امارہ و ابلیس علیہ الملعن پیشہ عبادت بنمایند ثواب و در آن ثواب با گناہ معذب کنند خراب۔ و باز نفس شیطان ابلیس علیہ الملعن پیشہ می آرند و در آن بندگی فیضت ریای پیدا میشود حجاب گندگی نزد یک حق باطل ناپسندگی۔ اے حق ایل ہوا! طلب کن مرشدی کہ عارف خدا کہ سالک بے خیر باشد از راہ و رسم رسوم حق قیوم منزل مقام باخبر۔ عارف باللہ صاحب نظر مثل نبی اللہ سیرانی (آلہ اللہ و سیرانی فی اللہ۔ باطن خضر با نظر کہ در حیات از نفس شیطان نجات و درمات حیات ہم را تب حضور روحانی قبور۔ آیات

نخل داند زیر غاش در قبر در میان کس بکنجہ حق این در ممات یافتہ دائم حیات در قبر حق یافت حق با حق حضور
بے غل غلوت قبر باب علیس در ممات یافتہ دائم حیات در قبر حق یافت حق با حق حضور
نیت آجبا فرشتہ جز بذات در قبر حق است وحدت حق نور
نہ ہرنگ قبلہ لائق سجدہ و نہ ہرنگ محک و نہ در ہرنگ یارس و نہ در ہرنگ لعل است۔ همچنان نہ وجود ہر انسان لائق معرفت اللہ وصال است و نہ ہر سر لائق بادشاہی و نہ در ہر دل گنج الہی میدہد از آگاہ گوایی۔ نہ ہرنگ کوہ طور است و نہ ہر انسان مثل موسیٰ کلیم اللہ حضور است و نہ ہرنگ سنگ مرمر است و نہ ہر دل محبت پرور است۔ وجود فقیر کامل است کہ فنا فی اللہ اسم سنی کمت معما شامل است۔ مطلب آنکہ این مہملہ طالب و خواندن دعوت عیانی از قرب ربانی وجود فنا فی اللہ نفس فانی تزیئہ و قلب تصفیہ و روح تجلی۔ کل مخلوقات جن و انس و جوش یگور فرشتہ ہر ذہ ہزار عالم حاصل کردن از ہر یک جویندہ و از ہر زندہ روحانی با ہم نمی۔ علم خواندن منطق معانی ظاہر گردد آنچه خوان اللہ گنج پنهانی ربانی۔ عارف باللہ آنت کہ امتیختن دعوت پر دوام دولت میتوانی فی الدنیا و الاخرہ لایستحاج بہمانی کہ انتہا یافتہ ارماند و انتہا یافتہ اہر دو را در یک بلیق میتواند۔ ابتدا سے نور اللہ و انتہا سے مراتب فنا فی محمد صلی اللہ علیہ وآلہ وسلم۔

اکثر بعضی مردم را چنین احوال است کہ حقیقت ماضی حال مستقبل و یا از آواز منوکل فرشتہ یا از آواز جنونیت و یا از علم قال عامل عالم زمال ہر یک مراتب با علم دانش با عقل شعور است۔ تحقیق کردن ہر کارے را از بروج چنانچہ یافتن از علم نیک و بد سعد و نحس ایام ماہ سال میدانند۔ و فقیر اہل حضور صاحب قرب آنت کہ بے نصیب را مطلب نصیب اللہ تعالیٰ میداند و ایام کس کو بخت با ایام سعد بخت مہدل گرداند و مردہ دل را کہ طالب بی شعور است با توجہ حضور رساند۔ این چنین فقیر صاحب قوت ناظر کہ دوام می باشد حاضر و نظر بر لوح محفوظ نگذرد۔ آیات

ایک ہفتاد ہزار از شداید شدید اند کفار بہر گ موئے ز نار۔ این جملہ نفس کافر نہ بگلد ز نار تا آنکہ بکنور گردد و مشرف دیدار ہو و رد گاہ۔ مومن مسلمان پیوستہ میشود مشرف دیدار بعضی دانند و بعضی نمیدانند۔ و فقیران روز اول از علم تصدیق و از علم دیدار سبق بخوانند۔ اللہ بس ماسوی اللہ ہوس۔ حقیقی مومن مسلمان اند۔ بیت

نہ آنجا نفس قلب و روح دانی فنا فی الذات وحدت لامکانی
علم مطالعہ دیدار با شانہ دانی قصہ خوانی نیت۔ یگانگت بعینہ بین عیانی است و مراتب العلم فی اللہ غیب دانی است و بائین عیانی است۔ بیت

بے سرے یلتم خدا را بی زبانم ہم سخن
معرفت توحید لیسرت ہم راز ہم آواز کن
علم دیدار تعلیم است تلقین است و توفیق است۔ در آنوقت بین بر خود شن حق شناس۔ مصنت این حق را ہزار و باطل بدعت را بگدازد۔ اللہ بس ماسوی اللہ ہوس۔ باید دانست کہ مرشد کامل و مرشد ناقص از کدام عمل و از کدام علم و از کدام حکمت و از کدام توفیق و از کدام طریق تحقیق معلوم میشود۔ مرشد کامل در یافوش است از معرفت اللہ توحید و مرشد ناقص خود فروش است از تقلید۔ مرشد کامل یکبارگی مشرف بخشود دیدار رساند و با توجہ دل زندہ گرداند و بجز راہ مشرف حضوری دیدار را بے دیگر ذکر فکر مراقبہ دست تسبیح گردانند نداند۔ و مرشد ناقص با ذکر فکر مراقبہ طالب را میکشد و بواہ چنانچہ زدہ و بیغیث این چنین مرشد صاحب الیس۔ مرشد کامل بر طالب صادق تصور میکشد بخش عطا۔ بر آن تصور کہ بخشود بر دل مشرف کند معرفت وحدت خدا۔ مرشد کامل بر طالب صادق بخش کند تصور نور غرق دیدار کند فنا فی اللہ حضور۔ بر طالب فرض عین است شر و مشرف دیدار ہو و رد گاہ حضور۔ طالب اللہ را سوگند است کہ روز اول از مرشد طلب کند معرفت اللہ لاہوت لامکان اتقا۔ و مرشد را نیز سوگند است حضرت محمد صلی اللہ علیہ وآلہ وسلم و اصحابہ کہ طالب اللہ را تلقین کند از فی اللہ توحید و طالب را مراتب سخند حضرت بی بی رابعہ و سلطان بایزید و طالب خطاب یا ہد اولیاد و ام مشرف لقانی الدنیا و الاخرت وجود بقا۔ مرشد یکہ بدین صفت موصوف نباشد و وقت توفیق از باطن تحقیق رسانیدن نداند ناقص بے مروت بے شرم بے قوت بے حیائیل ناسوت سر ہوانا تمام۔ از وظلہ اللہ کردن و تلقین گرفتن حرام۔ بیت

نامرد مرشد ینماید ذکر راہ مرد مرشد میرساند با الہ
دیگر مرشد کامل صاحب تصرف گنج کہ ہر روز بہ مقدار یک کروڑ فی سبیل اللہ مہربانے سرخ تصرف کند۔ ہر کہ این چنین مراتب مرشد روزینہ در عمل خود ندارد و تصرف هنوز ناقص بود۔ مرشد یکہ دوام در مشاہدہ دیدار ہو و رد گاہ راست و تصرف او گنج خزان اللہ بے حساب بیشمار است۔ آرا باہل دنیا اتجا آوردن و طالب مرید کاذب را تلقین دادن چہ در کار است؟

مرشد کامل اول طالب صادق را مراتب غنائیت تصرف گنج نصیب کند طالب بے جمعیت پذیران نمیشود۔ طالب صادق باخلاص ظاهر باطن اتحاد اوگائی یک وجود یک جان تن۔ طالب صادق در خدمت مرشد روز ماه و سال نباید شمار رضامندی مرشد در کار طالب که بر خدمت خود مغرور آن طالب روز بروز از معرفت الله بعید دور محروم از معرفت الله حضور۔ باید دانست که باطن دو قسم است۔ یکے باطن صورت و ہم خیال پیش اہل و ہم خیال جواب با ثواب احمق طالب میدانہ باطن صحیح حضوری و معلوم کند و ہم صورت را ہزن زوال۔ دوم باطن و ہم جواب ثواب بے حجاب از قرب الله و انجس محمد رسول صلی الله علیہ وآلہ وسلم آنچه حاصل کند از قرب الله وصال۔ ہر وقت کہ متوجہ میشود حضور او۔ این است مراتب فقیر وجود فور جواب سوال میکنم در از قرب الله حضور۔ نہ مراقبہ چشم پوشیدہ چشم و از اہل راز چشم عیان۔ ظاہر یا مردم ہم سخن و باطن لاہوت لامکان و اگر در خواب تمام چشم عالم را بیدار کند و بمشرف نور ذات۔ با توفیق تصور تصرف تحقیق ہر دو فیض فضل الله برسانہ مراتب تصور اسم الله ذات حضور تصرف روحانی ملاقات قبور ہم چنان است۔ مراتب کامل تصور و مکمل تصور۔ انڈس ماسوی الله ہوس۔ باید دانست کہ سوال باز دارد از معرفت الله وصال اگر چہ سوال ریاضت مجاہدہ کشیدہ با شش صد سال روا است مگر آنکہ آن سوال باشد از قرب الله یعنی اکمل۔ بیت

مکن عاجزی بر در کس سوال وصال تو بہتر بود از زر و مال

قوله تعالیٰ وَ اَتَمَّا السَّائِلَیْنَ فَلَا تَنْهَوْنَهُمْ۔ سوال بعضی ثواب از تحقیق و سوال بعضی از تہذیب و سہولت۔ سوال چہاں قسم است۔ سوال نفسی سوال زبان سوال روح سوال سر۔ بنا بر آن فقیر اول مرتبہ غنائیت حاصل کند فقر اختیاری فقر یکہ از غنائیت گنج خزان الله ظاہر باطن توفیق ندارد مراتب فقیر از مراتب قرب الله تحقیق ندارد۔ قال النبی صلی الله علیہ وآلہ وسلم لَعَنُوْا بِاللّٰهِ مِنْ فُقَرٰۤءِ الْبُحَیْثِ۔ فقیر کہ تصرف گنج خزان ظاہر باطن توفیق دارد، مراتب فقیر با جمعیت از قرب الله تحقیق بردارد۔ قال النبی صلی الله علیہ وآلہ وسلم الْفَقْرُ فَخْرٌ حَقٌّ وَالْفَقْرُ مِیْثٌ۔ آیات

ہر کہ از خود گم شود باید خدا نیست آنجا ذکر و فکر و مثل و جاہ

بے مثل را مثل بستہ کیشود ہر کہ بند مثل آن کافر شود

قوله تعالیٰ وَاذْكُرْ رَبَّكَ إِذَا قَسَيْتَ۔ روز اول مرشد طالب الله را چہاں مراتب با تحقیق نصیب کند۔ اول مراتب از حضوری پیغام بر۔ دوم مراتب صاحب عیان عارف نظر۔ سوم مراتب ظاہر باطن ملاقات با خضر۔ چہاں مراتب صاحب لفظ اولی الامر۔ مرشد کہ بدین صفت موصوف نہ باشد مرشد بعید از معرفت فقر تو حید۔ طالب او مثل کاؤ خر۔ ہر کہ نعم البدل را میشناسد از مراتب ازل فیض فضل فیاض۔ عارف باللہ را از الہام یا از معرفت قرب الله تو حید تمام۔ مراتب نعم البدل بیخ اندکہ با یک دگر مبدل گردد و کمی را بیخ مراتب نعم البدل در تصرف است آن لازوال لالسب لارجعت۔ عارف

باقرب اللہ وصال باید شاس چنانچہ مراتب نعم البدل ازل و نعم البدل ابد و نعم البدل عقیقی و نعم البدل فناء و نعم البدل بقا۔
 این پنج کلمہ نعم البدل وجود طلمات را صاحب طلمات عارف نعم البدل ذات یکشاید و مشروعا بمعنایه و صاحب نعم البدل
 معمارا عارف بمعنایه و بمعنایه و عالم ازل علم۔ قولو تعالیٰ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ و عالم درین علم الانسان
 الاشراف کامل بشر۔ قولو تعالیٰ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَہٗ و علم ابن علم لدنی علما عالم۔ قولو تعالیٰ هٰذِی
 لِلْمُتَّقِیْنَ ۝ الَّذِیْنَ یُؤْمِنُوْنَ بِالْغَیْبِ۔

طالب میرے روز اول برسد بہ مرتبہ حضرت رابعہ بصری و سلطان باہیہ برطانی کہ باسم اللہ ذات ہفت تصور و ہفت تصرف و ہفت توہر و ہفت تفکر و ہفت آتش محبت و ہفت گری نور از قرب اللہ حضور طلب و عقائد گنج جمعیت و ہفت علم کہ در یک علم عقائد ہزار علم است۔ تصور اسم اللہ ذات غرق فی اللہ نور مجلس ملاقات روحانیان قبور حضور۔ در مشاہدہ معابدہ و در محبت محنت و در ریاضت راز و در سر اسرار و در ثواب بے حجاب۔ قلب زندہ و در وحشت و نفس خراب و در گنج بے غم بہ رنج۔ طالب برسد یا با محلی مطالب در یک ہفتہ و یا آخر و بفتح بین قاعدہ حاضر است اسم اللہ ذات سیمو انداز و پنج چیز مخفی و پوشیدہ نمائد۔ اللہ بن مسوی اللہ ہوں۔ بسم اللہ اللہ الرحمن الرحیم۔ اول بین حاضر است اسم اللہ ذات یہ تماشا ہے ازل بہ بندہ و دوم حاضر است اسم اللہ ذات یہ تماشا ہے ابد بہ بیندہ مقامین مراتب بین الخوف و الرجا نفس با گشت خورد از حرم احد عجیب، کبر ہوا۔ و سوم حاضر است اسم اللہ ذات یہ تماشا دنیا، آنچہ گنج دنیا است کل و جزو حاضر است میشود طالب اللہ را از دنیا مطلق دل سرگرد۔ و چہارم حاضر است اسم اللہ ذات یہ تماشا خور و قصور عینی۔ پنجم حاضر است اسم اللہ ذات یہ تماشا فی اللہ معرفت و ذوق معرفت قرب اللہ توحید۔ ترک کند آنچہ مراتب ناموس تقلید۔ بعد از ان از حاضر است کلمہ طیبات لا الہ الا اللہ محمدی و رسولی اللہ صلی اللہ علیہ و آلہ وسلم و یا حاضر است قرآن آیات و یا حاضر است اسماء آنحضرت و نہ نام باری تعالی و یا حاضر است حروفیہ یہ تماشا ملاقات باہر یک ارواح انبیاء اولیا اللہ و جمیع فرشتگان آنچہ۔

وَصَلَّى اللَّهُ تَعَالَى عَلَى خَدِيجٍ خَلِّفِهِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۝

تمت بالخیر